

MR HOBBS'S  
State of Nature  
Considered, In a  
Dialogue  
BETWEEN  
*Philantus and Timothy.*

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To which are Added  
FIVE LETTERS  
From the AUTHOR of the  
GROUNDS, and OCCASI-  
ONS of the CONTEMPT  
OF THE  
CLERGY,

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M. HOBBS

Stage of Mirth

Composed by

# Dialogue.

BETWEEN

Richard and Anne.

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ELIA PETELE

Richard and Anne.

slvngt sd T

To the most Reverend Fa-  
ther in God, GILBERT  
by Divine Providence  
Lord Archbisshop of CAN-  
TERBURY, PRIMATE  
of all England and ME-  
TROPOLITAN, and one of  
His MAJESTIES most  
Honourable Privy Coun-  
cil, &c. &c.

May it please your Grace,

  
A though I for se-  
veral reasons wi-  
ought in duty to  
lay all my en-  
deavours at your Graces  
feet,

## *The Epistle*

feet, and beg your accep-  
tance of them; yet I was  
the more encourag'd to  
make this address, because  
the subject seemes natu-  
rally to have recourse to  
your *Graces* Protection.  
For the same *Divine Pro-  
vidence* that has made your  
*Grace Father* of the *Church*,  
has made you also *Guardi-  
an* of *Humane Nature*.  
Which ( as your *Grace*  
well knows ) has been so  
vilely aspersed and per-  
secuted by our *Adversarie's*  
malicious suggestions, that  
he

## Dedicatory.

he is willing indeed to suffer such a word as *man* still to remain amongst us, but what was always meant, and design'd thereby, he has endeavoured to chase quite out of the world. The vindication therefore of *Humane Nature* could not but seek for protection from that *great example* of *humanity*; whose constant practice doth alone abundantly confute all the *slanderers of mankind*.

If Mr. *Hobbs* had been pleased to have given on-

## *The Epistle.*

if a History or Roll of the unjust or unfaithfull; there would not then have been such occasion to importune your Graces favouring such attempts as this. But when he teaches that cheating is not only according to *reason*, but that it is the first principle and dictate thereof; for the very credit of being on *reason's* side, people shall count themselves engaged to be *Knaves*. And therefore I have presumed to offer to your Graces Patronage this small

## *Dedicatorie.*

small discourse: wherein I have endeavoured to shew that those that are wicked and unrighteous are not such by *Reason*, or any advice of *Humane Nature*, but onely because they have a mind to be so. And I am not altogether discourag'd from thinking, that by this consideration of Mr. *Hobbs's State of Nature*, and my *Introduction* thereunto it may appear to your *Grace*, that it would not have been an impossible thing to have

A 4 said

## *The Epistle*

said somewhat to the rest of his *writings*, wherein he differs from what is generally believed. But for me to go about to inform your Grace of the folly or inconveniences of Mr Hobbs's principles, would be next unto his undertaking to read lectures to all mankind.

Your Grace cannot but understand, that the matters insisted on in this *Dialogue*, have been often recommended to the protection of great Persons, and by

## Dedicatory.

by those of eminent worth  
and Learning: and if there  
be any reason demanded  
why this comes so late  
from me; I have nothing  
to offer in excuse, either  
to your Grace, or those  
that writ before me. But  
yet however from some  
experience of your Graces  
favours towards me, what  
I have performed, I hope  
may not be altogether re-  
jected: notwithstanding  
the manner of it; being  
to appearance not so grave  
and solid, does a little dis-  
hearten

## *The Epistle*

hearten me. But, since Mr. Hobbs by affected garbs of speech, by a starch'd Mathematical method, by counterfeit appearances of novelty and singularity, by magisterial haughtiness, confidence and the like had cheated some people into a vast opinion of himself, and into a belief of things very dangerous and false; I did presume, with your Graces pardon, to think his *writings* so fond and extravagant, as not to merit

*noticed*

## Dedicatory.

fit being opposed in good earnest: and thereupon I was very loth to give them too much respect, and add undue weight to them by a solemn and serious confutation. And I hope my *Dialogue* will not find the less acceptance with your Grace for those *Letters* which follow after; for although some are loth to believe the first *Letters* to be innocent and useful (being a little troublesome and uneasy to their own humour) yet your Grace,

## *The Epistle*

I hope, is satisfied that the *Author* of them, did heartily therein study the credit and advantage of the *Church*, and that our *Clergy* would certainly be better reputed and more serviceable, were it possible they all could be, as learned and as bountiful as your *Grace*. What I have now perform'd, I humbly submit to your *Graces* favourable judgement; desiring that it may be accepted of, as an expref-  
sion of most dutyfull  
and

*Dedicatory.*  
and gratefull observance  
from

*your Graces*

in all Duty

and Service

most devoted.

Decemb. 20.

1671.

*J. E.*

Our Guests

Villa Iliani

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THE  
PREFACE  
TO THE  
READER.

Reader,

**T**He design of this Preface is not to advise, or encourage thee to read what follows; for I should not take it well myself.

## The Epistle

self to be so drawn in: but if thou chancest to look into it, and be not already acquainted with Mr. Hobbs's state of nature this is to let thee know, that thereby is to be understood a certain supposed time, in which it was just and lawful for every man to hang, draw, and quarter, whom he pleased, when he pleased, and after what manner he pleased; and to get, possess, use and enjoy whatever he had a mind to: And the reason of this so large a Charter, was because it was supposed

to the Reader.

supposed that these people had not as yet any ways abridged themselves of their utmost liberty, by any voluntary bargains, or agreements amongst themselves; neither could they be restrained by any Humane Laws, because the Magistrate was not as yet chosen.

In this Dialogue therefore (because Mr. Hobbs shall not say that I am stingy) thou wilt find, Reader, that with him I have allowed (though there's very small reason for't) such

## The Epistle

at time or state, wherein  
people came into the World  
( after his own humour )  
without being obliged either  
to God, Parents, Friends,  
Midwifes, or Publick Ma-  
gistrate, and yet notwithstanding  
I have endeavoured  
to make out ( how far or how  
well that's no matter ) that  
those that are feigned to be  
in this condition, have all  
such a natural right to their  
own lives, and what is there-  
unto convenient, that it is  
perfectly unjust and unre-  
asonable for any one of them

to

to the Reader.

to take his utmost advantage,  
and to do whatever he thinks  
he is able, or pleases him  
best.

Thou mightest possibly ex-  
pect, after I had given each  
of the four Inhabitants of  
the Isle of Pines a right to  
the fourth part (which thou  
dost not deserve to under-  
stand unless thou readest the  
Book) that I should have  
proceeded, and set out evey-  
ry man's share: and so have  
answered to Mr. Hobbs's  
sixth Article, Cap. i. de  
Give. Wherein he saies,

22 that

## The Epistle

that a great and necessary occa-  
sion of quarrelling and war  
is, that several men oftentimes  
have a desire to the same  
thing ; which thing if it  
happens not to be capable of  
being divided, or enjoyed in  
Common, they must needs  
draw and fight for't : In-  
stead of which, he should  
have said ; if these men  
chance to be mad, or void  
of reason, it is possible they  
may fight for't : For being  
that every one of them have  
an equal right to this same,  
that is in controversie, they  
and may

to the Reader.

may either compound for it as to its value, or decide it by Lot, or some other way that reason may direct (which is a Law of reason and humane Nature, and not merely positive, because it is in Law Books.)

Neither did I proceed to shew what kind of Government they fix'd upon; or how long they continued in that even condition; or how every one of them thrived. For perhaps before the year ran round, Roger might fiddle, or game away all his Estate;

## The Epistles

Estate ; or his Cattle might  
all dy, and he forc'd to sell  
Land to get more Stock.  
Neither have I told you  
what was Tumbler's first  
Complement to Towser,  
nor what was Towser's re-  
party ; nor whether they  
bow'd only half way, or  
down to the ground ; nor  
which leg the one and r'other  
drew back. Which, had I in-  
tended an absolute discourse,  
should not have been omitted.  
All that I shall venture to  
say is this, that I hope it  
may appear to three or four,

(for

to the Reader.

(for I durst not presume to convert many) that Mr. Hobbs is not such a great discoverer and afforder of new things as his own Prefaces and his Titles to Books would make thee believe: Neither is he so great a dispeller of clouds, but that thou mayst buy an ell of them under a Mark. Neither is Humane Nature (or reason) so very vile and raskally, as he writes his own to be, nor his account of it altogether so demonstrative, as Euclid.

There's

## The Epistle, &c.

There's nothing now wanting, Reader, but only to give thee a hundred and fifty reasons why I writ this; and tell thee of most wonderful things that happen'd, or else it had been much better. Thou mayst read on, if thou please: if thou wilt not, thou mayst let it alone; how-ever thou art heartily well-come thus far.

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A

W<sup>th</sup> C<sup>o</sup>ming<sup>th</sup> y<sup>o</sup>ur n<sup>th</sup> w<sup>th</sup> C<sup>o</sup>

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A

# Dialogue

BETWEEN

*Timothy* and *Philantus*:

*Tim.* WELL met *Philantus*,  
how does your best  
self this morning:

*Phi.* I take care of myself, *sir*,  
my body is pretty well, I thank  
you.

*Tim.* Then all is well, I sup-  
pose,

*Phi.* Yes truly in my opinion, all  
is well, when that is so and I

B

*Tim.*

*Tim.* In your opinion? Why: doe not all count that well which you count well: or are you a man by your self?

*Phi.* I am just what you see me to be. But some people I find, have two *men* to take care of; an *outward man*, and an *inward man*: for my part, I am able to maintain but one; and if I can shift it, that shall take no hurt, for want of looking after. But I begg your pardon, *sir*, for I know you not.

*Tim.* No matter for that: come, shall we take a turn or two in the Walks?

*Phi.* No, I thank you, unless I knew your tricks better: you may chance to get behind me, and bite me by the Legs. Let them take a turn with you that have not search'd into the fundamental *Laws of humane nature*, and the *first wise of Cities and Societies*. I know better things than to trust my self with one that I never saw before. I have but *one body*, and I desire

fire to carry it home all to my chamber.

*Tim.* You had better I profess, have no body at all; or compound to be kick'd and beaten twice a day; than to be thus distantly tortur'd, and solicitous about an old rotten carcase.

*Pbi.* Come, come: you talk like a young man. Let me tell you the body is a very precious thing: and when you can make me believe otherwise, who have poised Kingdoms, counted up all the advantages of bodily strength, and am thoroughly acquainted with all the humours and passions of mankind, then will I stay with you, and venture a kicking. And so farewell.

*Tim.* I beseech you, Sir, stay a little: upon my honour I intend nothing but a walk, and civill discourse.

*Pbi.* I know no honour any man has but an acknowledgement of his power and greatness: So that all the security that I have that you will

not injure me is, that you can certainly do it, if you have a mind to it. And therefore, I pray, doe so much as take your honour along with you into that other walk, or else I shall crie out *murder*. I don't care for trusting my self with *un-known honour*.

*Tim.* Then as I am a Gentleman, and my name is *Timothy*, I doe not intend any you the least mischiefe.

*Phi.* What, *sir*, doe you take me for a fool? doe not I know that a Gentleman is one that keeps a man to quarrel, fight, beat and abuse? You must not think to catch old Birds with *Chaff*. And therefore once more farewell *M<sup>r</sup> Timothy*, if your name be so blessed.

*Tim.* I pray, *sir*, be not gone yet; upon my *honesty* and as I am a *Christian* you shall suffer no hurt.

*Phi.* Now indeed you have mend-ed the busines much: what, is there ever an *Act* of Parliament against your beating me particular-  
ly?

ly? and if there be, where's the  
*Constable*, to put it in execution?

*Tim.* Well, I see I must discover  
my self, or nothing is to be done.  
I am, *Sir*, to put you out of all  
doubt, then, a relation of a great  
friend of yours. Doe you know  
this Picture, *Sir*? *Phi.* I did, I  
did.

*Phi.* Indeed I think I did once, I  
most see some such thing or some-  
thing a little like it, in his study, a  
great while ago, if my eyes, memo-  
ry, and the rest of my faculties doe  
not fail me.

*Tim.* So then, now I hope you  
are past all fear. Therefore if  
you will, we'll walk towards *Lamb's  
Conduit*: there's better air.

*Phi.* I profess, *Sir*, you make me  
shake most horribly. There's a word  
indeed next one's heart. I much  
question whether I shall eat again  
these two dayes. If you'll forbear  
all such language, and keep close to  
your owne side, and not look be-  
hind you, I'll venture to take two

or three turns with you: otherwise I shall leave your company forthwith.

*Tim.* Most certainly, *Philanthus*; you are the most wary, mistrustful and suspicious creature, now living upon the face of the whole earth.

*Phi.* I thank my Stars, I have had some time to look into *Histories*: and I have made some observations of my own: and I find they very much tend to my good and welfare. In short, I think I know as well as another, what man can do, and what is his full value.

*Tim.* Surely you are not made of the ordinary mortal mould, but of some peculiar thin and brittle stuff; or else you would never talk thus.

*Phi.* Your pleasure for that. I only say what I said before; I think, I know what is that which all wise men ought to cherish, refresh, make much of, love and regard two now.

*Tim.* Still, *Philanthus*, I understand you

you not. What have you been often affronted, abused, choused, reproached, flung down stairs, tossed in a blanket — — —

*Phi.* No, I'll assure thee, *Tim.* I have alwayes kept ( as they say ) out of *harme's way*, as much as could be: especially since I studied *mer- rals*, and understood the *true price* of a *whole man*.

*Tim.* What should be the business then? is it that you are descended of some very *temerous* family? or was your mother buried alive, with two *fucking children*? Come, *Sir*, be free: for I am confident there must be some occasion or other of this so very great *jealousie*, and *mis- trustfullness* of yours.

*Phi.* Then as a secret, *Tim*, I must tell thee, that men naturally are all *ravensons* and *currish*, of a very *fear- ling* and *biting* *nature*; to be short, they are in themselves mere *Wolves*, *Tygers* and *Centaures*.

*Tim.* Heavens forbid! what are you and I *Wolves*, *Tygers* and *Centaures*.

*Phr.* You may start at it for the present, but when you have read as much, observ'd as much, and consider'd as much, as I, you'll find it to be as true, as that I have a pair of *books*.

*Tim.* Methinks honest *Tim* has no mind at all to be a *Centaure*; he had much rather be a *sheep*, a *Pigeon*, a *Lark* or any such pretty tame thing, if you can afford it. And now in the name of all that's good, I hope you doe not mistake and call that *humane nature* in generall, which is only your own; measuring all moral actions thereby, and pronouncing that all mens *teeth* are very long and sharp, because you find your own to be so.

*Phr.* Why should you suspect me to be more peevish, surly, and worse natur'd than other men, and so recommend or impose my own temper and inclinations upon the world as a general standard?

*Tim.* I am very loath, *Philanthropus*, to

to accuse any man of *bad nature*,  
 being such a great bundle of *mischief* in it self, and so very trouble-  
 some to the *Commonwealth*. But when  
 I find one so very tender and studi-  
 ous of his own welfare and pleasure,  
 so little concern'd for any man's  
 good but his own, so great an ad-  
 mirer of his own humour and opini-  
 ons, so ready to call things *demon-  
 strations* that doe not at all, or  
 very weakly prove, and so apt to  
 vilifie and undervalue, to hate and  
 rail at three quarters of the *Cre-  
 ation*, (if they stand in his way and  
 give him not due honour and respect)  
 I am very much afraid that  
 such an one when he comes to talk  
 of the general disposition of man's  
 kind, of the best and most *fundamen-  
 tal laws of life, government and  
 Religion*, will chuse it a little too  
 much his own sweet *Elephantooth*,  
 and the wamblings of his own dear  
*homely* *spirit*, to wot the world  
 at *Phis*, I shall not now stand to vindi-  
 cate, much less boast of my own  
*gnish*.

temper.

temper. It is well known that I have kept company with *Gentlemen*, and *Persons of Honour*; and they are able to judge what humour and carriage is decent and allowable better than all the *Timothies* in the *Nation*. I pre-thine, *Tim*, What's the difference between a *Bustard* and a *Chevin*?

*Tim.* I love our *Nation*, and all men in it so well, that I wish they had given you less entertainment; it had been more for their *honour* and *credit*; and the good of this *Realm*.

*Phil.* That is somewhat enviously said. I hope you'll give people leave to keep the best and most improving *Company*: Would you have them die in mistakes, and not listen to those that lay down the plainest *Truths*, give best proof of them, and in the *purest English*.

*Tim.* Nay, hold you there; be not proud of your *company*, *Presbyter* and *discoveries*: for I scarce know one *person* of sobriety and parts in the whole *Nation*, that is heartily of your opinion, in any thing.

thing wherein you differ from what is commonly taught and received: for most of those that talk over those places of your Books, wherein you are singular, do it either out of *bu-  
shtour*, or because they are already *debauch'd*, or intend to be so, as soon as they can shake off all *modesty* and *good nature*, and can furnish themselves with some of your little slender *Philosophical pretences* to be *wicked*.

*Phil.* Then indeed I have spent my time finely, and studied to much purpose. But methinks, *Tim.*, thou art very peremptory for one of thy years. It becomes gray haires, and a staff to lean on; to be thus dogmatical.

*Tim.* I care not for that; for if need be, I can be peremptory and dogmatical without a staff; especially when I meet with one that is so incurably immodest.

*Phil.* What then, will you maintain that I have discovered nothing at all? Is nothing true that I have said.

aid in my several Books? I am sure my Works have sold very well; and have been generally read and admir'd. And I know what *Mersennus* and *Gassendus* have said concerning my *Book de Cive*; but I shall not speak of that now.

*Tim.* And, to say nothing now of *Mersennus*: I know what people have said of *Gassendus*; but I shall let that go also now.

*Phi.* But surely you cannot deny but there is somewhat true and considerable in my Writings.

*Tim.* O doubtless a great deal of them is true; but that which is so, is none of yours; but common acknowledg'd things new phrased, and trim'd up with the words power, fear, City, transferring of right, and the like; and such is most of that part of your Book, called *Dominion*; which chiefly consists of such things as have been said these thousand years, and would follow from any other Principles, as well as yours.

*Phi.* You may talk what you will, and

and if I were sure you would not beat me, I'd tell you right down that you lie.

*Tim.* Do so; that's as good for me as your humble servant: but I go on, and say, that *Monarchy* is the best *Government*; that it is the duty of *Princes* to respect the common benefit of many, not the peculiar interest of this or that man; that *Eloquence* without discretion is troublesome in a *Common-wealth*; that he that has power to make *Laws*, should take care to have them known; that to have *Souldiers, Arms, Garrisons, and money* in readiness in times of *Peace* is necessary for the peoples defence, and a thousand such things I might repeat out of the forementioned place, which were true many *Ages* before *Philantus* was born, and will be, let a man be ~~zeas manus~~ or not ~~zeas manus~~, *Mouse* or *Lion*. But it is an easie matter to scatter up and down some little insinuations of the state of *nature*, *self preservation*, and such like fundamental phrases, which to those that

that do but little attend, shall seem to make all hang close together.

*Phi.* Why do you only say *seem*, &c? I perceive now that you are not only very confident, but spightful too, and have a mind to lessen my credit.

*Tim.* No indeed; I do not envy you in the least; but I very much wonder at those that will disparage themselves so much, as to be led away with any such small and manifest cheats: and if you'll promise me not to be dejected (which I think I need not much fear; for I never knew a man so much beyond all humiliation in my life;) I'll briefly shew you the chief of those things, by which you became famous. But hold, *sir*, we forgot to look underneath the *bench*; there may lie a *Wolf* that may quite spoil us.

*Phi.* Say you so?

*Tim.* Come, come, *sir*, no hurt at all: I pray sit down again: I had only a mind to see how nimble you were; I perceive you jump very

ry well for an old man ; and therefore I proceed , and say in the first place , that one way by which you got a kind of a name amongst some easie sort of people , was by crowding into your Book all that you could pick out of *Civil Law* , *Politicks* , and *Morals* ; and then jumbling all together (as was before hinted) with frequent mention of *power* , *fear* , *self defence* , and the like ; as if it had been all your own .

*Phi.* This is very pertly said , if you could make it good .

*Tim.* 'Tis so very plain , as I need not : however if any body doubts of it , let him but read over your eighth and ninth Chapters of *Dominiana* , which contain the *Rights of Lords* over their *servants* , and of *Parents* over their *children* ; and if he find any thing considerable more than what is commonly delivered in the ordinary *Civil Law-Books* upon that occasion , viz. *de potestate Parentum & Dominorum* ( except it be that a great Family is a Kingdom , and

little Kingdom a Family.) I'll be-  
come an earnest spreader of your  
fame, and have you recorded for a  
great discoverer. And so in like  
manner it might be easily shewn,  
how all the rest ( so much of it as is  
true ) is the very same with the old  
plain Dunstable stuff that commonly  
occurs in those that have treated of  
Policy and Morality : in so much ,  
that I do not question, but that poor  
despicable Eustachius may come in  
for a good share. Now , Philantus ,  
because it has so happened that some  
young Gentlemen have not been at  
leisure to look much into Machiavel ,  
Justinian , and such like Books ;  
but yet , for no good reasons have  
been tempted to read yours ; these  
presently are ready to pronounce  
you the prodigy of the Age , and as  
very a deviser , as if you had found  
out gun-powder , or printing .

Pbi. If thou hast a mind to rail ,  
Tim , I advise thee to stay till thou  
hast discretion to do it . What  
wouldest thou expect in a discourse  
of

of Government, a trap to catch Sun-beams, or a purse-net for the Moon? I grant, that the chief heads I insist on, have been largely treated on by others: but the *method, contrivance and phrase* is all my own; do so much as consider of that poor *Tim.*

*Tim.* I need not consider of it now, because I have done it oftentimes heretofore; and it puts me in mind of another thing, by which you have cheated some into an opinion of you, *viz.* You take old common things, and call them by new affected names, and then put them off for discoveries.

*Phi.* I profess, *Tim.*, I expect to see thee hang'd some time or other for thy crossness: Where is it that I do any such thing?

*Tim.* If I were at leisure, I could shew you an hundred several places: What think you, *Philautus*, of the *Scriptures being the word of God?*

*Phi.* I think, as others do, that they are.

Tim. What need then was there of that, in your Third Chapter de Cive, the Sacred scripture is the speech of God commanding over all things by greatest right? It sounds, I must confess, somewhat stately: So does that in your Leviathan, (p. 12.) the general use of speech is to transfer our mental discourse into verbal; or the train of our thoughts into a train of words; And also that Religion contains the Law of the Kingdom of God: It had been nothing to have said that Religion teaches how God will be serv'd; but the Kingdom of God is a new Notion, if the word Law does but lie near at hand: So to have said that *sunt phantasmat a dormientium*, or that *Tempus* was *Phantasma corporis*, &c. had been old; but gothus; *Phantasma ta dormientium appello sannia*, and *Phantasma corporis*, &c. appello tempus: and then by virtue of the word *appello*, and the stately placing of it, it becomes all your own.

Phi. And is not *appello* a good word, you Timothy sans-e-box? I cannot forbear.

Tim.

*Tim.* Yes, may it please your worship, 'tis almost as good as pronuncio; but it is never a whit the better for standing at the latter end of a sentence (which I find an hundred times oyer in your Books) only to disguise a little what every body has said.

*Phi.* I do very much wonder, *Tim.* where thou didst pick up all this impudence, being so young.

*Tim.* My *Grandam*, *Sir*, I thank her, gave me a little, and wished me to use it upon occasion; but most of it I got by keeping company with some of your admirers.

*Phi.* Surely thou wilt go to the Devil, if any such thing there be.

*Tim.* But before I go, *Sir*, I must desire those that are not satisfied concerning the truth of what I just now mentioned, to look a little into your *Logick*; and if they do not there find a whole *Book* full of nothing but *new words*; I'll promise you to be very towardly for the future, and as modest as the meekest of your *disci-*

bles: and therefore in the first place, I do, in your name, decree, that in all following Ages Logick shall not be called Logick, but Computation; because that ratiocinor signifies not only to reason, but to count or reckon; and rationes the same with computa: and therefore let the art of reasoning be called the art of computation or counting: of which there be two parts; addition and subtraction; to add being all one as to affirm, and to subtract all one as to deny: from whence also I do establish a Syllogisme to be nothing else but the collection of a Summ, or aggregate: the major and minor Propositions being the particulars, and the Conclusion the summ or aggregate of those particulars.

*Phi.* And what fault can you find with all this? is it not all new? did ever any of the Philosophers say so before?

*Tim.* No truly; nor was there ever any need that they should say so: for let people call the two first Propositions either plainly Propositions,

*sitions, or Ingredients or Elements, or Premises, or Principles, or Preambles, or Prologues, or go befores, or particulars, or any thing else, so that I do but understand their meaning, and Timotby is as well contented as any man alive.*

*Phi.* Why then do you snear, as if you dislik'd my *Logick*?

*Tim.* 'Tis a most excellent computation as ever was written: There's a definition of *causa* (which in the second Page we are learnt to call *generation*) that is alone worth a pound at least; viz. *Causa est summa sive aggregatum accidentium omnium tam in agentibus, quam in paciente, ad propositum effectum concurrentium, quibus omnibus existentibus effectum non existere, vel quolibet eorum uno absente existere, intelligi non potest.* A Cause is a certain pack or aggregate of *trangams*, which being all packed up and chorded close together, they may then truly be said in *Law* to constitute a compleat and essential pack: but if any one *trangam* be

taken out or missing, the pack then presently loses its packishness, and cannot any longer be said to be a pack.

*Phi.* And now what aile you with this *definition*? Is not the true *noti-  
on* and perfect *Idea* of a *cause* very necessary? and is not this, that I have laid down, full, exact, and compleat?

*Tim.* So very full, *sir*, that if you had gon on but a little further, it would have served for a *Catalogue* of the great *Turk's Dominions*: but I hope you will not take it ill, if I forget it: because I promised my self long ago to that little short Gentleman — *cujus vi res est*. You have also, *sir*, another very magnificent one of a *Proposition*; which I care not much if I bestow upon the *Emperour*: yiz, *Propositio est oratio constans ex duobus nominibus copulatis, quā significat is qui loquitur, concipere se, namen posterius ejusdem rei nomen esse, cuius est nomen prius*; which agrees very well with what

*Zacetus*

Zacutus saies in his Treatise of a spoon, which he thus defines. *Instrumentum quoddam concavo-convexum, quo posito in aliquo, in qua aliud quoddam diversum à posito, ante positum fuit, & retro posito in operentis, concipitur is, qui posuit primum positum in secundum, ex his positis aliquid concludere.* These and the like are only for huge Potentates; but if any private Gentleman has a mind to be informed in the just, adequate and perfect conception of an interrogation and a request, let him take them thus: *Interrogationes sunt orationes quæ desiderium significant cognoscendi; as, what's a clock? Precautiones sunt orationes quæ desiderium significant aliquid habendi; as, give me an apple.*

Phi. Surely thou art broken loose out of Hell, to quarrel thus upon no grounds. What is it that thou wouldest have in a Logick ~~as before~~ Tim. Those that have nothing else to do but to put in a few new phrases (under pretence of notions and discoveries) and to alter perhaps

haps the place of two or three *Chap-  
ters*, I would not have them trouble  
the world with *Logick*, or any thing  
else. For as my *Lord Bacon* wisely  
observes, nothing has more hindred  
the growth of Learning than peo-  
ples studying of new words, and  
spending their time in *chaptring*,  
*modelling*, and *marshalling* of sci-  
ences.

*Phi.* Then it seems I must learn  
of you how to spend my time. What,  
*Tim*, wouldst thou have me goe  
to *Schbol* again?

*Tim.* You may doe as you will for  
that; but you know *Doctor Wallis*,  
thought you had sufficient need of  
it long ago.

*Phi.* Come, *Tim*, I prethee tell me  
one thing, and tell me true: hast  
not thou been lately amongst some  
of my *Scholars*, and lamentably  
baffled and run down by them? and  
does not this make thee fret and  
fume, and dislike all that I have  
written? I am confident, so it is;  
for otherwise thou couldst not but  
be

be of their opinion, who discern and declare, that they never per- ceiv'd such *connexion* of things, and such *close arguing*, as I have in all things given the *world* an instance of.

*Tim.* You have now said that which I wish'd and watch'd for: Because it gives me opportunity of mentioning another device you make use of to deceive people, and get applause; *viz.* you get together a company of words, such as *power*, *fear*, and the like (as was said before) and thrust these into every *page* upon one pretence or other; and then you call this *connexion*, and boast (as you doe in your *Preface de Cive*) that *there is but one thing in all your Book, which you have not demonstrated.*

*Phi.* I hope you will not betray your judgment so much, as to find fault with my *language*, which all the world admire: Are there any words more truly *English* and natural than *pow- er, fear, &c.*

*Tim.*

Tim. Questionless they are very good words, when rightly made use of: but to hale them in where there is no need at all, meerly to carry on the great work of power and fear, and by a forc'd repetition thereof, to make thence a seeming connexion ( with reverence be it spoken ) is very idle and impertinent. It seemes to me to favour very much of their humours, who fall wofully in love with some certain numbers. One he is sorely smitten with the complexion and features of the number four. And so he calls presently for his four *Inns of Courts*, his four *Terms*, his four *seasons of the year*, and abundance of fours besides. Nay, the senses are also his; for smelling is only a gentiler way of feeding. Another tears his haire, and is raving mad for the number three: and then the *Inner Temple* and *Middle* are the same, for they are both *Temples*; *Easter Term* and *Trinity Term* differ but a few days; *Spring* and *Autumn* are all

all one, and rather than he'll ac-  
knowledge above three *senses*, he'll  
split his *mouth* up to his *ears*.

*Phi.* what dost think, *Tim.* that  
I have nothing else to doe, but to  
hear thee tattle over a company of  
foppish *Similitudes*? if thou hast a  
mind to talk, child, speak *sence*, if  
thou canst; and learn of me to rea-  
son closely.

*Tim.* You are a most speciall pat-  
tern for *reasoning* indeed: one may  
plainly see that, by what you say  
in the tenth Chapter of your *Levi-  
athan*, and in the eighth of your  
*Humane nature*; where you fall in-  
to a great rapture of the excellen-  
cies of *power*; making every thing  
in the whole world that is good,  
worthy and honourable, to be *pow-  
er*: and nothing is to be valued  
or respected but upon the accompt  
of *power*.

*Phi.* And is not *power* a very  
good thing?

*Tim.* A most excellent thing! I  
know nothing like it but the *Phi-  
losophers*

pbers stone : for it does all things, and  
 is all things, either at present, or here-  
 tofore, or afterward. Thus *Beauty* is  
*honourable*, as a precedent sign of *pow-*  
*er generative* : and actions proceeding  
 from *strength* are *honourable*, as signs  
 consequent of *power motive*. Now if  
*faculty* had come in there instead of  
*power*, it would not have done so  
 well. Again, *riches* are *honourable* as  
 signs of the *power* that acquired them;  
 & gifts, cost, & magnificence of houses  
 are *honourable*, &c. as signes of *riches*.  
 A *Mathematician* is *honourable* because  
 if he brings his knowledg into pra-  
 ctice, he is able to raise *powerful for-*  
*tifications*, and to make *powerful en-*  
*gines* and instruments of war. A *pru-*  
*dent* man is *honourable*, because he  
 is *powerfull* in *advice* : and a *person* of  
 good *natural wit*, and *judgment* is *ho-*  
*nourable*, because it signifies *strong*  
*parts* and *powers*. In short, sir, I per-  
 ceive there is nothing either in *acti-*  
*ons* or *speeches*, in *Arts* or *Sciences*,  
 in *wit* or *judgment*, in *man*, *woman*  
 or *child* that is *good* & *valuable*, but

it

it is all upon the accompt of *power*.

*Phi.* I defy thee, if thou goest about to make any thing that I have said ridiculous.

*Tim.* No: I need not: because you have already done it to my hand; for with such tricks and devices as these, I'le undertake to make a *flageolet* the most dreadfull and powerful thing upon the face of the whole earth. For it either shall be *powerful* in it self, or recommend me to the favour of those that have *power*, or be a defence against *power*, or it shall hire and purchase *power*, or be in the road to *power*, or a signe of *power*, or a sign of somewhat that is a sign of *power*. And such things as these, *Philautus*, you call *close connexion*, and *demonstration*, which are nothing else but a company of small cheats, and jingling fetches.

*Phi.* Before I goe any further, *Tim*, I doe pronounce thee to be the most saucy of all that belong to the whole race of *mankind*. For thou

thou railest at a venture; and dost only skip up and down my writings, as if thou didst intend to pick my pocket. If thou resolvest to continue in this Humour, and to think thy self worthy to speak in my *ancient* and *Philosophical* presence, let's pitch upon some fundamental point, such as, *Status naturæ est Status belli*; and thou shalt see that thou art ten times more an *Owle*, than I am a *cheat* and *Fangler*.

*Tim.* And I pray, sir, may I be so bold, which side doe you intend to hold? I mind to

*Phi.* Which side? that's a question very fit indeed for a *Timothy* to ask. I hold that side that all *Wise*, *Sage*, *Learned* and *Discreet* men in the whole world doe hold.

*Tim.* I am sorry, sir, that I have disturbed you: but I must pray once again to know which that is.

*Phi.* I am ashamed to tell thee: It

most

is

is such a very silly question. I doe hold then, that all men naturally are *Bears, Dragons, Lyons, Wolves, Rogues, Raskalls*—

*Tim.* I beseech you, sir, hold no more: there's enough for any one man to hold. I remember, *Philanthur*, you told me a while ago that all men by nature were *doggish, spitefull and treacherous*. But I thought you had only said it, because you found *your self* so inclin'd, or in jest to scare me.

*Phi.* What dost think that I studied fourty or fifty years; only to find out and maintain a *jest*? dost think that the happiness and security of all the *Kingdoms* of the Earth depend upon a *jest*? Thou art a very pretty fellow to discourse withall indeed!

*Tim.* I pray, sir, by your favour, how came it about that it was not found out by former *Philosophers* that all men as well as *your self*, are naturally *brutish, and ravenous*?

*Phi.* I

*Phi.* I wonder, you'l come over so often with *as well as your self*, when I have so plainly told you, that it is naturally so with all men.

*Tim.* Nay, Sir, be not angry; I have so often heard an old story of *τροπή τολμείας*, and of the great worth of *Pythagoras, Plato, Aristotle, Epicurus, and Tully*, that I much wonder at your *Doctrine*.

*Phi.* Then, upon my word, you have heard a very story of a tub, and of a company of children, fools, scots, and dunces!

*Tim.* Enough, enough.

*Phi.* But I say, not enough: And if you'l hold your prating, I'll shew you how it came about, that the *morals* and *politicks* that have been written since the *creation* (as they call it) of the *world*, were not all worth a rush, till I set forth mine.

*Tim.* I'll not speak again this half hour, if you'l but make out this handsomly.

I. I. 11

*Phi.*

*Phi.* It was thus then: they went in a *wrong method*, they took things for granted that were *hes*, and did not so much as consult common *Hi-story and experience*.

*Tim.* I profess, *Philautus*, this seems to go to the very bottom of the business. I long to hear this as much as ever poor *child* did for the teat: in the *first place*, you say, they did not use a *right method*: wherein, I pray, did they faile?

*Phi.* They should have done as I did; they should have search'd into the *humours*, *dispositions*, *passions*, and *heart of mankind*.

*Tim.* And did you, *sir*, find there written *Status naturæ est status belli*: as 'tis said *Calis* was upon *Queen Marie's*?

*Phi.* I perceive thou beginnest to prate again. Hast thou seen a little *Book* of mine called *Humane Nature*.

*Tim.* Yes, I think so.

*Phi.* You may easily know it; 'tis called *Humane Nature*, or *the funda-*

## fundamental Elements of Policy.

*Tim.* 'Tis so; and you might have call'd it as well *Tu quoque*, or the *jealous Lovers*, or the *fundamental Lawes of catching of Quakers*, as of *Policy*.

*Phi.* Did you not promise me to be modest, and not to prate? does this become you? goe home and look in the glass.

*Tim.* Why? have you discoursed me into a *Bear*? I tell you, *sir*, I have read over that same little *Book* called *Humane Nature*; and whereas you'd make the Reader believe, by the title, that he should find such strange *fundamentals* of *Policy*, and (as you there add) according to *philosophical principles* not commonly known or asserted; there's not a word of any more *fundamentals*, than is to be found in *Jack Seton*, *Stierius* or *Magirus*; besides some small mater that was shirk'd up in *France* from some of *Cartes's* acquaintance, and spoyled in the telling. I say, as for all the

the rest, *Philantus*, it is as common, as the Kings high way ; only according to your usual manner, you labour much to disguise it with your own phrases, and to displace words to cheat children.

*Phi.* Why doe you talk thus ?

*Tim.* For no reason at all but only because it is true. Thus we know that old *Aristotle*, and his dull soakers understood no further of the great mysteries of the senses, and their several objects ; but only bluntly to say, that sense was a kind of knowledge occasioned by some outward thing, &c. and that an object is a thing that causes that knowledge ; and that colour is the object of the eye, and that sound is the object of the ear. But when *Philantus* comes to Town, he brings us news to purpose : informing us, that all conception proceeds from the action of the thing it self, whereof it is the conception ; and when the action is present, the conception it produceth is called sense : & there called stands

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in the right place) and the thing by whose action the same is produced, is called the object of the sense. (That's well placed again:) And that by sight we have a conception of colour, which is all the notice and knowledge the object imparseth to us of its nature by the eye. This ravishes! and by hearing we have a conception called sound, which is all the knowledge we have of the quality of the object from the ear. Now who would not immediately spurr forth as far as Dover to meet a Philosopher that should bring home such rarities as these.

*Phi.* if thou shouldst set out, *Tim.*, thou wouldst be set in the stocks, before thou gettest to *Rochester* bridge for undervaluing worth.

*Tim.* You talk, *Philautus*, of your *Humane Nature* containing the *Elements of Policy*; there's one cunning reflexion (p. 5.) concerning *imagination*, which is so full of novelty and subtilty, that it is enough alone to set up a man for chief *Minister*

Minister of State, viz. that the absence or destruction of things once imagined, doth not cause the absence or destruction of the imagination it self.

Phi. Why, does it?

Tim. No: For suppose I have a House in Cheapside, which I have sometimes seen, and sometimes imagined; according as I was best at leisure; and this house, upon a day, either runs away from me or I from that; yet still I may phansy my self trading in my own shop, and eating in my own House: nay though it should be burnt down to the very ground; yet for a need I can make shift once or twice a year to phansie it still standing, or at least to wish that it were. And surely upon this is founded that old friendly saying, viz. *though absent in body, yet present in mind.*

Phi. And is it not a good saying?

Tim. Yes, it is pretty good, but nothing near so enlightning as your en-

largement thereupon. For by that you make out the whole busines to be as plain as can be; and so you doe another thing, which I have often wondred at. I have seen sometimes a man set up his *staffe* in the middle of a great field, and a while after, he has gon back, and put up a *Hare*. I had a kind of a gheſſing how this might possibly be; but durſt never be conſiſtent, till I was made happy by that ample and ſatisfactory *definition* you give of a *mark* p. 44. A *mark* (ſay you) is a ſenſible object which a man erecteth voluntary to himſelf, to the end to remember thereby ſomewhat paſt, when the ſame is objected to his ſenſe again.

*Phi.* Why doe you laugh, *Tim*? there's nothing left out, is there?

*Tim.* Not in the leaſt: it will doe, I'le undertake, for the tall-est *May-pole* in the *whole Nation*.

*Phi.* But for all that I am conſiſtent, *Tim*, that thou doſt not approve of it throughly.

*Tim.*

Tim. I must not, Sir, lay out all  
 my approbation hereupon; because  
 there's abundance more of such fine  
 things (were I at leisure to look them  
 out) that doe also highly deserve  
 to be approved of. Who would not  
 save a good large corner of his heart,  
 for such an accurate accompt as  
 you give ( p. 35. ) of an experiment,  
 viz. the remembrance of succession of  
 one thing to another, that is, of what  
 Antecedent has been followed by what  
 Consequent, is Called an experiment.  
 As if I put my finger into a Pike's  
 mouth, to see if he can bite; my  
 finger is the Antecedent, and if he  
 bites, there's a Consequent for my  
 Antecedent: which, I suppose, Phi-  
 lantus, I should remember, and ac-  
 cording to your directions call it  
 an experiment. I hope also that I  
 shall never forget what you tell me  
 p. 80. where speaking of Musick  
 and sounds you lay down this ad-  
 mirable and standing definition of  
 an aire, viz. an aire is a pleasure of  
 sounds, which consisteth in conse-  
 quence

quence of one note after another, diversified both by accent and measure.

*Phi.* Surely, *Tim.*, thou beginnest to be mad: is it not very just, and very punctual?

*Tim.* Truly, *sir*, I know nothing comparable to it, and what you said before about an *experiment*, for absolute exactness, except it be what the above mentioned *Zacutus* says concerning a *teamē of Linkē* in his sixth Chapter of *minc'd meats*: a *Teamē of Linkē* (says he) is a certain train of oblong termes, where the consequent of the first is concatenated to the antecedent of the second, and the consequent of the second to the antecedent of the third, &c. so that every terme, in the whole train, is both antecedent and consequent.

*Phi.* You don't seem to like these same antecedents and consequents, *Tim.*

*Tim.* A little of them, *sir*, now and then I like very well, especially when they are brought in so naturally

rally as they are by *Zacntus*. But when any such words are needlessly forced upon me, I have enough of them for I know not how long after. I once, *sir*, got such an horrible *surfeit* with a long story of *Consequences*, in a *Scheme* of yours concerning the *Sciences* ( *Lev. p. 40.* ) that my stomach has scarce stood right towards *Consequences* ever since.

*Phi.* What, doe you find fault to see all kind of knowledge lie fairely before your eyes ?

*Tim.* I have seen it, *sir*, several times, but all the art is in the catching : and I count my self never a whit the nearer, for being told, as I am there by you ; that *Science* is the knowledge of all kind of *Consequences* : which is also called *Philosophy*. And *Consequences* from the accidents of bodys natural is called natural philosophy. And *Consequences* from accidents of politick bodies, is called *Politicks* or *civil philosophy*. And *Consequences* from the stars, *Astronomy* : *Consequen-*  
*ces*

ees from the Earth, Geography : Consequences from vision, Opticks : Consequences from sounds, Musick. And so Consequences from the rest are to be called the rest. I profess Philanthus, these same Consequences did so terribly stick in my head, that for a long while after, I was ready to call every body that I met, *Consequence*.

*Phi.* And now, as nice as you are, *Mr. Timothy*, I pray let me hear you define any of those things better : come, hold up your head, and like a *Philosopher* tell me, what's *Geography*.

*Tim.* Alas! *sir*, I know nothing of it, but only I have heard people say, *it is about the earth*.

*Phi.* *About the earth!* What dost mean, *round about the earth*?

*Tim.* Yes, *sir*, if you please, *round about*, and quite through, and *about* and *about* again ; any thing will serve my turn.

*Phi.* So I thought, by that little knowledge which I perceive will satisfy thee. But I prethee, *Tim*, how came

came we to ramble thus from the  
state of man ?

*Tim.* We have been all this while  
close at it, *sir* : for if you remember,  
I was to shew you (which I think  
I have done) that the old *Philosophers*  
might have written as well concerning  
*Politicks*, as *your self* ; notwithstanding  
you call your *humane nature*  
the *fundamental Elements of Policy* ; in which there's nothing at all  
towards any such purpose, except it  
be in the *title*, and at the end of the  
*Book*, where there stands these  
words (*Conclusion* being written over  
them) viz. *Thus have we considered*  
*the nature of man*, so far as was requi-  
site for the finding out the first and  
most simple *Elements* wherein the com-  
position of *Politick Rules and Laws* are  
lastly resolved ; which *conclusion* ho-  
nest *Will Lilly* might e'en as well  
have set to the end of his *Grammar*,  
as you have done to your *Humane  
nature*.

*Pbi.* It is no matter, *Tim*, what's  
written on the outside of *Books*, be  
it

it at beginning or ending ; so that that which is *within* be excellent, and serviceable.

*Tim.* I am very nigh of your mind, *Philautus* ; but yet I would not have all the *Philosophers* ; before you , be counted *Dunces* and *Loggerheads*, only because it did not come into their mind to write a *Book* , concerning the *five Senses*, *Imagination*, *Dreams*, *Prædicables*, *Propositions*, &c. and call it the *fundamental Elements of Policy*.

*Phi.* And is not the knowledge of the *five Senses*, and the rest that you mention very useful ?

*Tim.* So is the knowledge of the *Eight Parts of Speech*. But I must confess that I can scarce think , that supposing the people of *England* had generally believed with you , that *Vision was not made by species intentionales*, that *the image of any thing by reflection in a glass is not any thing in or behind the glass*, that *the interior coat of the eye is nothing else but a piece of the optick nerve*, that *Universals do*

do not exist in rerum natura ; I say, I cannot think, notwithstanding all this, but possibly we might have had wars in this Nation ; no more than I can believe, that a false opinion of Echoes, and Hypothetical Syllogismes took off the King's head.

Phi. I perceive you are resolved to make the worst of every thing.

Tim. I make it neither better, nor worse ; for in your Epistle Dedicatory to the Duke of Newcastle, you tell him, that all that have written before you of Justice and Policy, have invaded each other and themselves with contradiction, that they have altogether built in the aire, and that for want of such infallible and inexpugnable Principles as you have Mathematically laid down, in your Hamane nature ; Government and Peace have been nothing else to this day but mutual fears : And when one comes to look for these same infallibles, and inexpugnables, there's nothing but about conception, and phantasmes, and a long race amongst the passions; where-

to endeavour is appetite, to turn back is repentance, to be in breath is hope, to be weary despair, and to forsake the course is to dye, and the like; so that the only way to make a *Mathematical Governoor*, is for himself to be a good Jockey, and for his Subjects rightly to understand the several beats, and courses of the Passions.

*Phi.* Thou gettest away all the talk, *Tim.* I prethee listen to me, and learn. I tell thee that I have by my great skill in *Mathematicks*, and great wariness so ordered the busyness, that most of my Books depend closely one upon another.

*Tim.* So I find it said by the Publisher of your *Humane Nature*, in his Epistle to the Reader. Our Author (saies he) hath written a body of Philosophy upon such Principles, and in such order as is used by men conversant in demonstration: which being distinguished into three Parts, *de Corpore*, *de Homine*, *de Cive*, each of the Consequents begin at the end of the Antecedent (like *Zacetus's linkes*)

and

and insist thereupon as the latter Books  
of Euclid upon the former.

*Pbi.* And whoever he was, he  
spoke like a man of understanding ;  
it was my design that they should,  
and by great industry I brought it  
to pass.

*Tim.* And I pray, *Sir*, how many  
pounds of candle did it cost you, to  
tie *de Corpore*, and *de Homine* toge-  
ther ? Methinks you need not be  
long about that ; for *Body* is either  
taken in *general* or in *particular* ; in  
*general*, that is *de Corpore* : and *man*  
being a *particular* sort of *body*, *de Ho-*  
*mine* must needs follow close at the  
heels ; and so they are taken care of :  
but indeed to fasten *de Homine*, and  
*de Civitate* cleverly together requires a  
little more knocking and hamme-  
ring ; and therefore to do that ex-  
actly, we must scratch and rub our  
heads very well, and warily call to  
mind, that *a man* is to be considered  
in two respects ; either as he is a *body*  
*natural*, consisting of *flesh*, *blood*, and  
*bones* ; or as he is a *member* of the  
*Body*

*Body Politick*: that is, as he is leg, arm, finger or toe of the *Common-wealth*; and therefore let us have one *Book de Homine*, as he is a *natural Body*, and another *de Civitate*, as he is a limb of the huge Giant, 'the *Common-wealth*; and so there's an *Euclidean trap* laid, that *de Civitate* shall follow *de Homine*; and so it does, but not bluntly: for though one would have thought that this had jointed them so close together, that *Archimedes* himself could never have pulled them asunder; yet to put all out of danger, it is best to rivet them a little faster, by putting in a most obliging *transition*; in the last Chapter, intitled *de Homine fictitio*; where we are learnt further to consider, that a man is either *by*, or *for himself* a man, called a *real man*; or he is a man *for another*, called a *fictitious man*. Such a one is he that *acts another*, is deputed for *another*, *engages for another*, or the like. Now because in all well governed *Common-wealths* (now any one by that word may perceive, that

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de Cive is just at Towns end) for better trading, bargaining, commerce, &c. there's great use of Deputies, Proxies, Factors, Sponsors, Embassadors and the like; therefore let the chief of this Chapter be spent in the employments of such *figtitious men* in a *Common-wealth*; and then turn over the leaf, and behold, there stands to the honour of *Euclid*, and the admiration of all *Philantians*, the *Book de Cive*.

Phi. What, would you have *Arts* and *Sciences* tumbled down together, like coals into a Cellar? Would you not have men make use of their *Parts*, and *Reason*; and for smoothness, and memory sake, put somewhat before, that should relate to, and occasion what follows?

Tim. I am, Sir, a great friend to the very least pretences of connexion, where it is not phantaftical, or manifestly inconvenient: but to have *Books* tailed together by far fetched contrivances; and to swagger them off for *demonstrations*, and

E there

thereupon to desie all former Ages, is so very idle, that I had rather people would speak Proverbs, or on-ly say, these four leafes I intend to speak of a Horse, the next two shall be concerning Mackrel, and what is to be spared, shall be concerning Caterpillars.

Phi. And do you, Tim, approve of this illogical, unphilosophical, and unmathematical way of writing?

Tim. No; but I had ten times rather do so, than as the natural Philosopher, who being employed to write the History of a Crow, Jack-daw, and Pye, after many Months spent in dressing, ranking, stringing, and hanging them together, at last entered upon the business after this elegant and digested manner. Being about to treat of the natural rights and powers of Crows, Jack-daws, and Pyes; subjects often handled by weak and heedless observers: we shall be forced so to write, as if none had been before us in this kind: all which must be performed with such prudence and consideration, as justly become so very great

great in affairs; seeing that hereupon depend not only the knowledge of the chiefeſt and beſt of Birds; but alſo of all beaſts in general: Nay, even of man himſelf; and the great Trojane horſe the Common-wealth. And that we may be ſure to lay a ſolid foundation, and neither to repente, nor recall, it will be neceſſary in the beginning exac-  
ly to ſtate the true conception or Idea of a Bird, for as muſh as the parti-  
cular conceptions of Crow, Jack-daw,  
and Pye are comprehended under that  
common one of Bird: And therefore  
that we may avoid all equivocation,  
which is the original of Errors, and  
that there may be no quarrelling or  
disputing in following Ages, we do  
ram down for the future Peace and  
Government of all Nations, that the  
phantasme or conception of a Bird is a  
ſtying phantasme or conception. Having  
thus warily and fundamentally deter-  
mined what is a Bird in general; we pro-  
ceed now to the three Birds themſelves:  
and that we may do nothing without  
method, the blackeſt and laſteſt of

them we call a Crow ; and seeing that likeness of colour begets likeness of conception , we go on to the next , whose conception is full out as black as a Crow , but not altogether so large , and this we call a Jack-daw ; and because that black strictly taken only for black , is a more simple conception than black and white together , therefore we thought fit to speak of a Pye in the last place , which partakes of the two former conceptions as to black , but differs from both as to white .

*Phi.* I prethee , *Tim* , what was the name of this *Philosopher* ?

*Tim.* 'Tis no matter for his name , Sir : You must needs acknowledge him to be a *Philosopher* of worth ; and very little inferiour to your self , both as to reason , and circumspection .

*Phi.* But where's the *state of war* all this while ? That's the thing I long to be at , *Tim* ; and to shew thee for a *Fish* .

*Tim.* Let me but consider a little , how that same *Book de homine* ( I don't

don't mean your little English *Hu-  
mane nature*) came to be filled with  
such a heap of *Opticks*, and then the  
*Fish shall begin as soon as you  
will.*

*Phi.* To make out that is as need-  
less, as to shew how a *Coach* goes  
down *Holborn-hill*.

*Tim.* I think I remember how it is,  
viz. a man is a creature, that has bo-  
dy and mind: his mind has several  
faculties; and amongst the rest there  
be five Senses; and the most excellent  
of all these is Seeing; and then pre-  
sently pull away with Perspective, Di-  
opticks, Catoptricks, Telescopes,  
Microscopes, and all the rest for fifty  
Pages together, as long as there's a Star  
to be seen in the Skie.

*Phi.* And why, is it not proper  
to put in *Opticks* into a *Treatise de  
Homine*?

*Tim.* Not after the manner as you  
have done; because we have an art  
by it self for that purpose. You  
might as well have put in fifty Pages  
about *Musick*, as about *Opticks*.

for man you know has as many *ears*,  
as *eyes*. But here's the business, *Phila-*  
*lautus*, you take very great pains in  
all things to be singular. Where you  
should use *Mathematicks*, there you  
will scarce let us have any at all; and  
when there's not the least need, then  
you pour them forth as if you were  
bottomless: And thus many a *Reader*  
comes, suppose, to one of your *Books*  
that has an ordinary *title*; and there  
finding a company of strange *Mathe-*  
*matical Schemes*; and not under-  
standing them, he presently cries  
out, *What a brave man is this Phi-*  
*lautus?* *What wonders and rarities*  
*does he afford upon such a common sub-*  
*ject?* *Surely he has gone the deepest*  
*that ever searched into Nature.* I tell  
you, *Phila-**lautus*, he that has a mind to  
take advantage of this humour of  
yours, and to run things together by  
force that have no relation, he  
may easily thrust the fifteen *Books* of  
*Euclid* into the *London Dispensatory*,  
or *Justinian's Institutes* into a *Com-*  
*mon Almanack*, I shall not now  
stand

stand to tell you after what *pill*,  
and under what *month* they might  
come in, because I am loth to hinder  
the *shop*.

*Phi.* Be not too secure and presumptuous, *Tim*: for if I don't shew thee for a *fish*, I'll shew thee to be a *Beast*, and *all mankind* besides.

*Tim.* Nay, if I have so much good company, I had much rather turn out to *grass*, than stand in alone, and be *melancholy*; come, *sir*, flourish then, and let's begin.

*Phi.* You know *Tim*, that I have laid a foundation for this in my *Humane Nature*, and 'tis an easy matter now to finish the business.

*Tim.* Yes truly I have ( as I told you before ) looked over that same foundation of yours, called *Humane Nature*, and I think it much more fit for the *bottom* of *mine'd pyes*, than of any *Policy* or government. Be pleased to goe on, *sir*, and shew some *other reasons* why the ancient *Philosophers* did not think, as you doe, that all men are naturally beasts.

You told me, as I remember, somewhat else, wherein they miscarried; besides that they went in a *wrong method*, and did not first design a *Treatise of Humane Nature*.

*Phi.* I did so: and it was thus: *viz.* they all blindly running one after another, and taking severall things for granted that were perfectly false; they laid down that for a *fundamental truth*, which is no otherwise than a *fundamental lie*.

*Tim.* That was a great oversight indeed; a *fundamental truth*, and a *fundamental lie*! I profess, *sir*, they dwell a great way asunder. But I pray what was that *fundamental lie*.

*Phi.* That man was a sociable creature.

*Tim.* Lack a day! how easie a matter is it for *old folks* to dote and flaver, and for *young ones* to be deceived, and lick up the spittle? I'd have laid three cakes to a farthing, that my *old Masters* had been in the right. But are you *very, very*

very certain that they are not ? perhaps you may have taken yours upon trust, as well as they did theirs : and if so then courage cakes, for I don't intend to be a *Centaure*.

*Phi.* That's a good one indeed : as if they who had all their Philosophy from the tap-droppings of their *predecessors*, and the moral tradition of the *Barber's Chair*, were not much more subject to take thing upon trust, than one, who suspecting all kind of opinions, have turn'd over the whole *History* of the *world*, and *Nature* her self.

*Tim.* And there belike you found, that *man is not a sociable creature*. I wish there were some way to compound this business : for you know, *sir*, the world is full of trade, acquaintance, neighbours and relations : and for the most part *man* has had the crack and fame, for five or six thousand years , of being tolerably tame ; and methinks it is a great pity now at last to be sent to the *Tower* amongst the *Lyons*, or to be driven

driven to Smithfield, with a mastiffe and a great cudgell. I pray, Sir, what doe you mean by those words, when you say that man is not a sociable creature?

*Phi.* What, canst not construe two words of Greek ζωη πραγματος; I mean as all people mean, that man is not born fit for society.

*Tim.* He is usually born with two Leggs, to goe about his busi-  
ness; with a pair of hands to tell  
money, with a couple of eyes to  
see if there be any Brass; and with a  
tongue to discourse, when he has  
nothing else to doe. And therefore I  
must be troublesome once  
more, and desire you to explain,  
what you mean by a mans being not  
born fit for society.

*Phi.* Thou askest questions, *Tim*,  
as if thou didst intend to send me to  
market: When I say, that a man is  
not born fit for society, I mean that  
men naturally doe not seek society  
for its own sake.

*Tim.* I must desire of you, that  
you

you would let *own sake* alone for this present; and let us first see, whether men do *naturally seek society*: and I'll promise you, not to forget to have it consider'd, for *whose sake*, or upon *what acompt* they doe it. And therefore, I pray, *sir*, answer me punctually whether naturally men doe *seeke society* or not.

*Phi.* To be punctual, *Tim*, and please thee, I answer, they doe not.

*Tim.* You know, *Philantus*, that men are apt to sort, to herd; they love to enquire, to confer, and discourse: and when people get into corners, and covet to be alone; we usually count such to be sick, distemper'd, melancholy or towards mad. And I suppose the question is not concerning such, but concerning *healthful* and *sober men*.

*Phi.* There you are quite out, *Tim*: for when I say that men *naturally doe not seek society*, or *are not born fit for society*; I don't mean *full grown men*, such as are able to carry

carry or eat a quarter of beef, but I mean *children*: which is plain in the very phrase it self, *Tim*, if thou wouldest mind any thing: it being there said, *not born fit*; so that to say, a man is not *born fit* for society, is all one as to say, that a man *newly born* is not *fit for society*, or does not *seek society*.

*Tim.* Well, let it go so; we'll see what will become of this businels; it begins to drive bravely: we are got thus far that *children* do not *desire* or *seek society*. But if so, *Philantus*, how comes it about that they *desire* or *seek* after *company*. I don't mean, that when the Nurses back is turned, they skip out of the cradle, and with a huge ashen Plant run away to the next *fair*, *Bull-bayting*, or *football match*; but they do not care for being in the dark: they are discontented, and cry when they are left alone, and love to see now and then a *humane face*, if it does not look, as if it would bite.

*Phi.*

*Phi.* All this is only for *virtu-  
als*.

*Tim.* Some of it, I grant you, may be for *virtu-  
als*. But they can't eat, from one end of the Nation to the other. And one *child* oftimes takes delight in the company of another, to whom it has never a load of corn to sell: neither does it intend to eat, or suck up that other child.

*Phi.* Thou art quite beside the saddle again, *Tim*: for when I say a *child* doth not seek or desire *society*: by *society* I don't mean crying for the *pap* or *sucking bottle*, or to be daunc'd by Dad, or to giggle it amongst its *Camrades*: But I mean by *society*, bonds, contracts, covenants, leagues, *transferring of rights*, and such like things which are proper to Cities, Communities and Societies: Dost hear me, *Tim*, I mean by *society* these sort of common-wealth affaires: which thou knowest *children* doe neither understand, nor are able to mannage.

And

And now I suppose thy thick skull begins to open a little, and to be enlightened: one had as good have half a score to inform, as one heavy *Tim.*

*Tim.* Indeed, *Sir*, it must be acknowledged that you have taken great pains. But for all that, I pray, may not I make bold to say, that *children* desire society in your sense? for they *seek* it so soon as they are able, and doe perceive the intentions thereof.

*Pbi.* Thou wilt never leave this dull trick of not understanding. I must therefore condescend, and let thee know, that by *seeking* society, I mean *actual entering* into society: that is, being ingaged in conveyances, bargains, publick offices, and such things as I before mentioned. This and only this is truly to be said sociable.

*Tim.* And is this all that you have now to say? have you nothing more to add.

*Pbi.*

I *Phi.* What need is there of any more? *out of behavior won*

*Tim.* Then doe I very much pity the poor distressed creatures, that have been thus long gulled with same and phrases.

*Phi.* How so? *as I'd mons'*

*Tim.* How so, do you say? what would you have a *Child* come out of the womb, saying over *Noverint Universi* with a pen in one hand, and wax in't other, and fall presently to signing, sealing and delivering: or before it be dressed, shreek aloud, and cry *faggots, faggots five for sixpence?* is this the principle that you were so many years finding out? is this the fruits of *Mathematicks, long observation, fundamental casting about, and bottoming of things?* did you goe into the bowels and heart blood of Nature to bring up nothing else but this?

*Phi.* I prethe, *Tim,* don't make such long sentences: for thou wilt have nothing to say by and by. I tell

tell thee that this principle that I have now revealed to thee, is the most weighty principle that belongs to all *Humane Nature*.

*Tim.* 'Tis very weighty indeed: and it is great pity but that you should be entomb'd at *Westminster*, and statued up at *Gresham Colledge* for the great moral discoverer of the Age.

*Phi.* Why? for all your jeering, *Tim.* I hope you do not imagine that a child can trade, and covenant, or bear any publick office for the good of the *Common-wealth*.

*Tim.* No indeed: I do not think it can: unless you would have it jump off the Nurses lap, and run away to the *Exchange*, and there ask for the *spanish*, or *Virginia* walk; or have a woman brought to bed of a *Justice of peace*, or a *Major* with his *Macebearer* and *tipt Staves* before him.

*Phi.* Very good, very good: then it seemes at last, you are willing to acknowledge that I said true.

*Tim.*

Tim. And so did all men before you.

Phi. Nay, pardon me other wise for they say quite contrary.

Tim. Which of them ever said that any man was actually born a constable or silk weaver.

Phi. But they say he's born so.

Tim. So doe you, for helpe I cannot read your own Annotations upon the second Article of your first Chapter de Cive: wherein you say that to man, by nature, as man, as soon as he is born solitude is an enemy. And that all men are desirous of congress and mutuall correspondence, and doe enter into society as soon as they understand it.

Phi. But this is not pure infant nature, but education.

Tim. I should laugh indeed to see a Merchant to ship away a Babyn a blankets to be his Factor beyond sea: or to see a child of half a year old with its whistle and rattle set swaggering in Commission upon the bench with my Lord. A child I suppose may be admitted to be born apt to walk,

speak, reason and discourse; although it be above a week before it leaps up the table, and cry *Negationem*. The short of your opinion is this, *Philantus*, that *children*, *fools* and *madmen*, are not very ambitious of being of the *Privy Council*; and if they were invited thereto, would do themselves and the *Nation* but little service. So that if right reason (which, *Philantus*, you so much talk of, and pretend to) does determine that the *Cradle*, *Bedlam*, and a *Gentleman's Kitchen* shall be the only standard and measure of *Humane Nature*, then truly *Philantus* must be acknowledged by all for a most mighty *Philosopher*: but if otherwise, he must even be content to sit down with his *neighbours*. And if you remember, *Philantus*, I gave you an hint of this at first, *viz.* That if your *opinions* were thoroughly search'd into, and that all disguise of *phrase* was laid aside, they would either be found to be absolutely *false*, or else to be

the same, that every mortal believes,  
And this gave me hopes of compounding  
the business.

*Phi.* Nay, hold you there: for I  
am against sharing or dividing of  
truth. I don't like that cowardly  
trick of compounding for an assertion,  
or having my opinions insured. Sink,  
or swim, I love to run the whole  
venture, and to get all or lose all,  
And certain I am that I say somewhat  
quite different from what is com-  
monly known, or asserted.

*Tim.* So you know you promised  
us in the title of your *Humane Na-  
ture*: where I looked till my eyes  
ak'd; and I could find nothing but  
ancient venerable stuff new *cased*  
and *dawb'd* over. And I perceive  
you are of the same mind still, and  
think that you hold and maintaine  
such things as were never held or  
maintained before. I pray, sir, let's  
heare one of those same things, that  
you thus swagger of.

*Phi.* Then let me tell you, *Tim*,  
that I do hold, maintain & positively

say that the state of nature is a state of war: which is a truth so great, bold, and generous, that all the *Ancient* wanted parts, wit and courage to find it out, or defend it.

*Tim.* I am confident that this will prove just such another story, as that of the *sociable creature*: and I must needs say that it was done like a *wit*, and *Hec.* besides, to find out, and hold that which every *child* may hold.

*Phi.* That's as good, as I heard this fortnight: Thou speakest like one that is versed in business, and the world. What shall a *child* be able to defend that which lay hid for so many *ages*, and took me such pains to discover?

*Tim.* You shall hear the *child* hold it, and demonstrate it too, that's more, *viz.* thus: the state of *War* ( you know ) is a state wherein people have not engaged or obliged themselves to one another by any covenants, bargains, or transferring of rights. So far is true, is it not?

*Phi.*

*Phi.* Well, go on.

*Tim.* And you know that *children* or *infants*, which are in the true state of nature, cannot covenant or bargain, release or transfer ; and therefore you cannot but know, that that dreadful business called the *state of war* must needs follow.

*Phi.* Thou art *Tim*, certainly the worthiest of thy kind. This is my very prooфе: you make use of my very way.

*Tim.* I do so ; because no body but a *child* would ever have made such a noise and rattle with a company of words, and to mean so little by them.

*Phi.* Why, what's the matter now? what is it that you would have had meant?

*Tim.* Alas ! sir, when you told me ( as you do in your Epistle Dedicatory de Cive ) That *man to man* is an arrant *Wolfe*, except it be for his interest to be otherwise ; That there's no living amoneſt strangers but by the two daughters of *War*, de-

ceipt and violence; That naturally men are all brutall, ravenous and rapacious; I say when I heard this, I expected the whole world naturally to be all in armes and an uproare; tearing and worrying one another like mad; and to hear nothing but down with him there, hang him with his own gutts, give him a pound of melted lead for a *julip* to cool his pluck, split him down the chine, or flea him alive and roast him with a couple of *apples* in his eyes: when I, *Philautus*, heard of a state of war, I profess, I could think of little less than all this and so did most people besides: and when all comes to all, *Philautus* has found out a great moral secret, viz. That *Whelps* can't see till they be nine days old, nor a *child* can't speak unless it has a *spoon*, nor goe to market before it can goe alone.

*Phi.* Is this all that I say?

*Tim.* 'Tis all; and every bit and scrap of all. For like a great searcher into *Nature*, you only observe that we are *children* before we are *men*, and

and *children* can't speak; and where no speech, there can be no bargain or engagement, or treaty for termes of peace, and where no bargain, &c. there must needs be the Devil & war.

*Phi.* I profess, *Tim*, this confidenc of thine does almost anger me, to utter some vast sense beyond thy worth.

*Tim.* If I thought that were the way to make you speak wiser, I'd carry on the designe, and endeavour to improve my self for that very purpose; and I'd not only be very confident, but I'd be as *saucy*, as I could contrive.

*Phi.* Then know, *Tim*, that I have reserved a reason for such *sauciness*, as thine; and therefore I do pronounce that *children* may not only be said to be in a state of *mar-meeley*, because they cannot enter into League, and offer and receive termes of peace; but that we oftentimes see that they *actually* gripe and demand things to which they have not the least right or title; which if denied,

they presently out of fury cry, quarrell, fight, and scratch poor Nurse, or Parent it self: now this, Tim, does not only demonstrate their naturall dispositions to war; but that without any affront, reason or pretence of justice, they actually fall on, and have no respect at all to our meums and tuums.

Tim. Thus have I seen a spanish-leather shoe kick'd into the fire, and perished in the involving flames: and (which would make a heart to bleed) a whole poringer of sweetned milk, with its topling white bread, rouling up and down upon the uncertain floore: and the little state of Nature as hard worrying the righteous & inoffensive Nurse, as ever poor Dogg was worried by Hare. And inquiring into the quarrell, and occasion of the war, I found, that the wicked and ravenous young Centaure against all Conscience and the establish'd lawes of the Realm, had most unjustly and feloniously sat upon a whole yard of red inkle.

Phi.

Phi. And did it not affect thee, Tim, and make thee sigh again? and wert thou not converted thereby, and fully convinced that the *State of Nature* was a *state of war*? this methinks was a very *Providentiall instance*.

Tim. I was fully perswaded, Sir, by that and some other instances, that *children* doe not know the exact difference between *freehold* and *copyhold*. And when they take a frolick to scratch and quarrell, they do not always consult the *law of Nations*; giving convenient warning, and printing a *proclamation of war* with a long *history* of the justice thereof. But, Sir, there's another thing to be taken notice of in *children* (which I wonder such an *observer* as you should miss) that intimates a settled resolution to quarrel, and seemes to design absolute battell: for, what you mentioned before, may possibly be by *chance*. And that is, many *children* are observed to come into the *world* with all

all their fingers close bent over their thumbs, and they oftentimes continue in this fierce condition a long while after: & if anyone goes about to order the hand into more peaceful posture and circumstances, it is presently snatched away with great fury and violence, and by a natural kind of restitution, returns to the primitive state of fifty-cuffion. the hand is ready to be

Pbit. I profess, Tim, I did not think that thou had/hadst so much stuff in thee. I am confident that if thou hadst not been spoiled in thy education, and tainted with some foppish and squeamish principles, thou mightest in time have come to some tolerable degree of moral prudence.

Tim. Why, Sir, do you like what I now said?

Pbit. Like it? Why, who does not? you are a fool

Tim. Nay, if you like that, surely (in your opinion) I may be Professor in time: for it was one of the silliest things that ever I said in my whole life.

life. I did it only, Sir, to pain it with your reason which you quoted just before out of your *Preface*, about *Childrens* clawing for a *flower*, or *bit* of *ribband*. *Red bloud I say* *is* *right*.

I *Phi.* What then, art thou resolved not to stir? Must I go on further to convince thee? I prethee, *Tim*, tell me, how much *conviction* will serve thy turn; & I'll undertake thee by the *bump*, that I may know when I shall make thee a *man*? I am confident, I fully understand why thou stickest, and art so difficultly to be brought to my *opinion*: thou perceivest that most people are born in *Families* and *Towns*, and whilst they are *children* they are kept from doing mischief by their *Parents* and *Nurses*; and when are they grown up, they are restrained by *Law*: and were it not for this pittiful prejudice, thou wouldest believe as fully as I, that the *state of Nature* is a *meer state of war*.

*Tim.* I know now as well as can be whereabouts you are? this is to wheadle

wheadle me into your *Mushroom state* of men suddenly springing out of the earth; without any kind of engagement to each other.

*Phi.* O that I could but get thee to grant any such thing, then I should flie thee home presently.

*Tim.* I don't care much for men springing out of the earth; lest sitting upon the ground, some fellow or other should leeringly put up his head between my legs: but, which is as well, I'll grant you a shower of pure natural men; and the rather, because Pliny has a little scoured the roads, with a rain of calves long ago.

*Phi.* And wilt thou not flinch, but beingemous, and suffer me to suppose freely?

*Tim.* Suffer you, sir? Don't question that: if you please, sir, I'll suppose it for you.

*Phi.* And wön't you put in a little of Moses's tale, of the *World* being inhabited first by *Adam*; to whom *God* transferred the right of all things,

things, and he to his *Posterity* and

*Tim.* Not a word ; it does not become a *Philosopher*, and an *Inquirer* into *Principles* to tell *Stories* ; but

*Phi.* Now thou speakest like a child of some hopes. I don't question now but I shall get thyd heart, and soul too, before it be long. If prethee then begins, and be sure *Tim.* to be very just and exact in thy *supposition*.

*Tim.* Thus then ; Upon the tenth of March —

*Phi.* How ? not a word further ? thou must begin all again : the tenth of March, *Tim.* that's not *natural* but a mere *humane institution* of the *Almanack-men* : an absolute contrivance of *state*, to find out *Fairs* and *Markets*, and other *publick places* of *transferring* of *rights* ; to establish

*Tim.* Then let it be thus ; Once upon a time, the wind being full *East* —

*Phi.* Out again ; we shall have a shower of nothing but *Judges*, *Doctors*, and *Philosophers* ; Dost not know

know that the wise men came out of  
the East ?

Tim. That's only Scripture , Sir ;  
and you know if the Supreme Magis-  
trate does but so interpret it , there  
shall come as wise ones out of the  
West : but however to content you ,  
wee'll have no wind at all ; but only  
wee'll have it rain a good lusty show-  
er ; and amongst the rest of the great  
drops , there shall come down four  
well complexioned , upright Gentlemen :  
about fifteen hands high : which shall  
all happen to fall upon an Island of  
four hundred acres , viz. the Isle of  
Pines ; and that we may be better  
acquainted with them , their names  
shall be *Dick , Roger , Tumbler & Towser* .

Phi. Here's at least half a load of  
contradiction , in what thou hast now  
said . First of all you say they shall  
be upright : I pray whose Rights or  
Laws can they keep or break ; they  
having not as yet taken any oath of  
Allegiance or Supremacy ? Next of all  
you say they are Gentlemen : Per-  
haps so ; but if they be , you must  
needs

mete & go back again, and speak for a small dagger-cloud for their foot-boys: and then besides all this, I see no great necessity that you should make them so very tall and large, when less Mounters would serve as well for a supposition.

Tom. Truly, Sir, when I said that they were upright Gentlemen, I only meant that they were straight limb'd and right up ones: and by Gentlemen, I only meant ordinary men: But as to their stature I think I was disiect enough: because if you remember, Sir, in the eighth Chapter of your dominion, those same mushroom-men which you ordered to spring out of the earth, were suddenly to come to full maturity; and if mature perfect men may come up, I saw no reason but as perfect ones might come down. And when we had once appointed it to rain men; I thought we had better have a shower to some purpose, and have it rain good, stort, speaking, understanding men, than only a scottish mist of Babies, which would

would have entangled us again in this old story of children not being sociable.

*Phil.* But how comes it about that you suppose these people to speak a speech as is so very an affected thing, that we are forced to have Masters and Mistresses for that very purpose, and all the world perceives that children do not speak naturally?

*Tim.* But you know *Philautus*, that the very same man *Cadmus*, that had a *Plantation* of armed men, not far from the *Isle of Pines*, is said to have had also a small nursery of *Lettres*; and we may properly enough say that there is some hopes that children may speak, although they do not immediately after nine or ten Months close imprisonment, call for their books and burses, to take fresh aire. And besides you promised to talk no more of children, but substantial men; and you need not be afraid at all, that it shall rain any absurdities, so long as we do not suppose it to rain March-men, Bell-men, Lanterns and Psalms for

for we intend only an ordinary *civil shower* of perfect men.

*Phi.* I am likely to do thee much good indeed! We are inquiring what is the pure *candid condition of nature*, and thou comest in with thy *Civil shower*; which supposes *Government*, *society*, and all the *absurdities* imaginable, and begs the whole question that is in *controversie*: Is this you that promised to suppose so fairly? thou shalt c'en be called *Tim the fair supposer*.

*Tim.* This 'tis to be so much for *self preservation*! it makes people as *curious*, and *fearful* of their *reputation*, as of their *limbs*. I speak, *Phi- lius*, only of an ordinary *shower* of *men*, and you snort and boggle, as if I had laid a *thousand* *fox-traps*, and *barrels* of *gun-powder* in the *road*; you may put out the word *Civil*, if you please, I intended no advantage by it.

*Phi.* Well then, if you'll leave out your tricks, and keep to your pure, plain, ordinary *men*, I do not at all

question, but the ~~task~~ will go on  
my side. in remand half evry day  
at 12. What are you resolved then  
that they must needs have a drifte at  
bawdy before they set on the old be  
and bacon? Must they needs upon  
first sight set up their saytry, and 199-  
stres, and fall a snarling, and swearing,  
and tearing one another's throats  
out? and all the day long in a drifte

*Ph.* You do not hear me say so;  
but you must be forced to grant me,  
that they are as yet in a most abso-  
lute state of war. of an abso-  
lute state of war.

*Tim.* Why so? what are you  
thinking of?  
*Ph.* Because they have not as yet  
entered into any League, nor con-  
cluded any Treaty, nor so much as  
made any overtures for Alliance.

*Tim.* That's right; unless they  
happened (as they came rambling  
down) to call in at old ~~John~~ <sup>John</sup> of Upper  
Enfield, two miles beyond Cai-  
cascus, and there crack'd a jest, and  
shak'd hands.

*Ph.* But if they did so, they did  
not come down ~~in your naturalibus~~  
~~condicione~~

*Tim.*

Tim. And is this all the reason you have that these men are in a state of war, viz. because they have not as yet discoursed, made overtures, over-manned ?

Phil. Yes truly ; and it is a most able one upon my reputation.

Tim. Now could I be tempted to go home, and spend a little time in laughing, and not to talk one word more : for this proves just such another discovery as we had before : For after much wrangling and dispute, we found out ( I remember ) at last, that a fucking Child was not fit to command an Army, or to make a speech at the head of it ; and now we have found out, that these same drapt men can't enter into a league, till they have spoken with one another, neither can they speak, till they open their mouths ; and therefore they are in a most dismal state of war, because when they do meet, it is possible for them to fight, having sworn not any thing at all to the contrary. What, Philanthus, would you

have Roger speak to the next tree to run away in all hast, and out of pure natural kindness, and sweet sincere humanity invite Dick and the rest of the Pineyards to a *Wesphalia Ham and Pigeons*? Whereas Roger never saw any of them as yet, nor knows any thing of their being come to Pines: Or would you have Dick to testify his inward disposition to pure society it self, grasp a whole armful of aire, and fall to treating and covenanting, and at last enter into a close league therewith? The summ of all, *Philautus*, amounts only to this; that there are four honest Rogues come to Town, from the four several quarters of the world, and falling either upon several places of the Island, or being a great mist, or coming before day light, they have not as yet seen one another, and having not seen one another, they have not as yet discoursed, treated or compounded; and therefore they are actually in a state of war, i. e. they having not spoken at all, it is impossible that they should have

have spoken to each other. Now if you take delight in the phrase, you may if you please call this a state of war, a state of Devils, or what state you will ; but for my part, I think there's nothing in it, only a small trick of words. There's the huge King of China, and another great man that dwells t'other way : I never made any overtures, treaty or composition with them ; and yet for all that I don't find any grumblings or cursings of humane nature within me, or any prickings, and pushings forth toward any war. Indeed I have found my self sometimes at some small variance with the Turk ; but that is, because his Rogues use to droll a little too severely upon my Merchant men. Neither, *Philantus*, would I have you think (supposing it were worth the while to insist upon a phrase) that you have justified this kind of supposed state of nature to be a state of war, by saying, as you somewhere do, that the state of war is not only actual fighting, but it is

the whole time that the variance or quarrel last. For I grant that *war* consists not in the number or length of battels, but in a readiness and resolution to contend. But withall we may easily conceive much more reason to call the intervals between battel and battel, *war*, or the whole time from proclamation thereof to the concluding of peace ; than to call that a state of *war*, which has no pretence for any such name from any quarrel that ever was yet, but from one that unreasonably may be. I say, I think, there ought to be some difference made between these two states ; and you your self, *Philantus*, must not be too backward to acknowledge it ; because of your very own definition of *war*, cap. I. Art. 12. Where you say, that *war* is that same time in which the will of contesting by force, is fully declared by words or deeds. Now if Roger had challenged *Dick* to play with him to morrow, three first hits for the Kingdom ; or that *Dick* had come behind

hind Roger, and struck up his heels, here had been Declaration enough to signify and justify war: But to say that they are at war without either words or deeds (only because they have not *bargain'd*) is not agreeable to what you say your self.

*Phi.* You have talked, and talked I know not what, *Tim.* But for all that, will you venture to say that these four strangers are actually a body politick?

*Tim.* I le say no such thing at all: But I say that this same state of war which you make such a clatter with, is only a war of *meer words*; and therefore to lay aside this same *blind mans buff*, and decide the controversy; let us see a little what these same *Pineyards* will do when they first meet. And so, if you please, *sir*, about *Sun-rising* wee'l give them a view, unmuzzle, and let them off the slip. And now hola Roger! over with him there Dick; collar him close Towser; gripe him under the small ribs, and pluck out his speen

*Tumbler.* O bravely recovered! Now hold it out for the credit of the state of nature, and the family of the Dicks. Now fall upon his chest, and strike his heart out of his mouth, and dash that Rogues eye out of the Island, to him it's bearing arms of

*Phi.* I prethee, *Tim*, what art thou doing of? What an uproar and noise thou makest? Thou didst talk just now of four honest *Rogues* that were come to *Town*, and thou hast sent for four *Furies*, I think.

*Tim.* I did it only, *sir*, to give you a small sample of the state of nature. They must have a brush I suppose, *sir*, before they go to breakfast.

*Phi.* I pray, *Tim*, do so much as part them; and let's go on softly and soberly, and then see what will follow.

*Tim.* I can exactly tell you, *sir*, what will follow, *viz.* if *human nature* upon first view, pricks up its ears, and sets up its *skut*, and falls presently to tearing, slicing and slashing;

slashing; then the ~~hand~~ goes on  
your side: but if reason and  
mild nature directs these people to  
treat, and live peaceably together,  
then I count the day is mine.

Phil. Nay, Tim, the field is not  
so easily gained: You think of your  
trophies a little too soon.

Tim. However methinks at pre-  
sent I am a little apt to value my  
hopes: For here's nothing of preju-  
dice, education, custom, Father or  
Mother, League or Covenant; but on-  
ly pure *terse humane nature*, newly  
drawn out of the clouds.

Phil. Let me consider a little: You say if they fall to quarrelling  
and fighting, when ever they first  
meet, then and not else it is to be  
judged that *humane nature* inclines  
to war; or that the *state of nature* is  
a *state of war*. Now I thought thou  
didst go on too quick: For let me  
tell thee, Tim, that that is as much  
false, as I am *older* than thou art. For  
actual fighting and destroying is not  
that alone which is to be termed  
war:

Mer. For whether these Pinesards fight or not, so long as they have not treated and bargained, they cannot properly be said to be *sciable*.

Tim. This we have had over so often, that I am quite tired, w<sup>t</sup> they cannot properly be said actuallly to have made *Covenants, Leagues, and Bonds*, till they have actuallly made *Covenants, Leagues, and Bonds*. Do but resolve to hold to that, and you may easily defend your self against all the forces in the world, by *sea or by land*.

Phi. But for all you are so brisk, Tim: How do you certainly know that they will not fall to breaking of *heads and legs*? Did you stand behind a tree and hear the *parley*? Or had you word sent you by the *Pine-an-packet boat*?

Tim. I need not go so far for my *Intelligence, Philautus*. I had it nearer home: For (to save Journeys and charges of *Forreign Letters*) I alwaies loye to keep a little right rear

son

son in the house ; with which your  
*Book of Politicks*, is so crawlingly full ;  
and from which alone (not from ge-  
neral agreement of the most wise men  
and learned Nations , or the common  
consent of mankind which you there  
despise ) you lay down for the first  
and fundamental law of Nature , that  
*peace is to be sought, where it may be*  
*found.* Now in this same little land  
of Pines , we doe suppose there  
growes abundance of peace , if the  
late come guests will but seek for it :  
because being never inhabited , there  
was never so much as a cut finger  
dropt upon't.

Phi. Now I have catch'd thee  
bravely , Tim. Now I do not questi-  
on but to make abundance of mo-  
ney of thee. I do say indeed , that  
right reason tells us , that the first and  
fundamentall law of Nature is to seek  
*peace where it may be had ;* and that  
the first special law of Nature derived  
from that fundamentall one is this ,  
that the right of all men to all things  
ought not to be retained , but that some  
certain

certain rights ought to be transferred or relinquish'd. But you must consider, Tim, that I establish these laws upon quite different grounds from those which are generally given by old Moralists. For they flatter you, and feed you with a fiddle faddle of mens seeking society, for its own sake; and dividing or compounding the common right by natural equity and justice. Whereas it is plain to me and all right Reasoners, that men merely lye upon the lurch for society, and seek it only for pleasure or profit: ( or in one word out of mutual fear: ) and they are willing to share or divide the common right, not because there is any inward reason they should do so, but because it is much safer than to be engaged in War perpetually. Take this along with thee, Tim, there's Doctrine enough for this fortnight.

Tim. Ther's a little too much for once, Sir; and therefore I must desire you to cast it into two parts. You say in the first place that we have

have held for many ages that men seek  
society for its own sake. I pray why may  
we not hold it one summer more.

Alibi. Why? If by Nature one  
man should love another, that is as  
man, every man would equally love  
every man, as being equally man;  
and not pick here and there, accord-  
ing as profit, honour, or other things  
do direct him.

Now, upon my Conscience,  
that is to say, you mean by a man only  
a thing standing right up ( like a  
Heron ) with a head and a few eyes  
thereunto belonging: For if he  
chance to speake or listen, to  
buy or sell, give or receive; if he  
be peacefull, faithfull, modest, af-  
fable, temperate, prudent, inge-  
nious, or be of any worth or use  
imaginable; then we seek after such,  
and sort with such, not for society,  
but out of mutual fear. So that to  
enter into society for its own simple  
single sake, were only to enter into  
it, for the sake of a good word, that  
must not signify any thing. For if

it does, it must not be called *society*, but *plot*, *profit*, *design*, or the like.

*Phi.* And dost thou think, *Tim*, that I will not believe my own eyes and ears, before this nothing that thou sayest? Is there any better way to understand by what advice and upon what account people meet, and enter into *society*, than by observing what they do when they are ~~met~~? For suppose, *Tim*, they meet for *triffling*, is it not plain that ~~every~~ man minds his business, and endeavours to dispatch what he design'd? If to discharge some office, is it not to carry on a kind of a ~~marked~~ *friendly* *ship*, which has more of *jealousie* than *true love*? And lastly, if 't for *diversion* and *recreation* of mind, so discourse; is not here ~~possibly~~ at the bottom either *advantage* or *with glory* ~~and~~ *honour* ~~and~~ *riches* ~~and~~ *power*?

*Tim.* This must needs be right; and I wonder how I came to mistrust it. For suppose I go to *market* to buy *beef* and *meat* for my *family*:

my: and when I come therer I wot  
 to take a good view of the butcher,  
 the length and colour of his eyes  
 brows, and also an exacte account  
 of the stature and complexion of the  
 two that stood at the sacks mouth,  
 and affect them both moste deedly,  
 and return home moste vehemently  
 in loue: and next day bid my ser-  
 vant set on the pot and fill it full of  
 eyebrowes, stature, complexion, friend-  
 ship and societie, and let there be ver-  
 y well boyled I am afraid, for all  
 my horse stoe, some of the family  
 maye chance to be hungry before  
 next market day. And so in like  
 manner if upon the road my horse  
 casts a shoe, and therupon I fall in  
 upon the next smith I maye pretend  
 indeede that I came only to render  
 him a comfortable visit, to look upon his  
 farrourments, to kisse him, and to  
 be seyn upon his humerite: but, for  
 all that, it is fise to one before we  
 part off I don't so plot and fech  
 things about, as to treat concerning  
 them and following degrees euaningly  
 draw

draw him in to set me a *shoe*  
*shoe*. But why so many instances  
 and art so nolent but nolent of  
~~so~~ *so*? Because you have two whole  
 pages upon the same occasion: and  
 besides I have a mind to convince my  
 self shroughly that people do not  
 enter into *society* purely for its *own*  
*sake*. And therefore I cannot but  
 think again, if I should call a *coach*,  
 and when I have done so, speak to  
*bay* and *brown* to set me down at  
*Charing-cross*: for, as for their *Master*,  
 he should ride along with me  
 in the *coach*, because I did intend  
 to *love* him, and *hugg* him a whole  
 shillings worth. I believe the *Coach-*  
*men* may goe to bed supperless for  
 all this, and that I might have been  
 sooner at my journeys end, if I had  
 gone on foot. Or lastly suppose I  
 should be lost upon the road at mid-  
 night, and call a *man* out of his  
 bed only to ask him whether he be  
 in *health*, how he *sleeps*, and how all  
 his *family* does: and not say one  
 word concerning my being ignorant  
 of

of the way; for there's designe  
this would be pure love indeed, and  
a most unexceptionable argument of  
relating to society. and therefore,  
as you well observe, people may  
prate and talk of entering into society  
for its own sake, and of going to market  
out of meer good will, but  
when you dive into the business, it  
is very great odds, if there be not  
some timber to sell, some corn to  
buy, a shoe to set, a question to ask,  
or some such politick and inveigling  
trick.

Mr. I am very glad, Tim, to hear thee give such apt instances: it is a sign that thou beginnest to understand my *Doctrine*, and to be satisfied therewith.

111. O, Sir, I am so wonderfully satisfied, that I am even ready to split again with satisfaction! For now I plainly perceive what it is which *justly* and *morally* ought to be called *seeking society for it self*; to wit, if the *Inhabitants* of every *Town*, once or twice in a *week*, instead of

H going

going to *Church*, or *market*, without either *bell* or *trumpet*, would naturally meet together, and like a company of *Turkies* get fidelong upon a *pole*, and sometimes plume and gently chase one another, and now and then put about a true *love* *jogg* to the whole company: or like a brood of *ducklings* for mutual *consolation* sake get close into a corner with head under wing, and make not the least noise, for fear of waking *Original sin*, and the *quarrelsome* *state* of *Nature*; this possibly might pass for *unfeigned freindship*, and *society* without *design*. But if men do either give or receive, counsel or take advice, discourse or jest, if they speak but the least word, then presently a reason is to be tickled up, that this was not *society*, but *plot* and *designe*. Nay, if a man does but look earnestly upon another, and ask, *what's a clock*, it spoyles the whole *integrity* and *sincerity* of the business, and can be nothing les than a very *fetch* and *stratagem*,

if it be at all considered of by one  
that knowes the world.

*phi.* I perceive, *Tim*, that thou  
hast profited but very little, by the  
late instances I gave thee, of peoples  
entering into *society* meerly upon  
designe. How ever surely thou canst  
not deny, that there's great *safety*  
and *convenience* in seeking of *peace*:  
and many a mischief there would be  
if it should be neglected. And there-  
fore, why ought not, foreseeing those  
mischiefes, be said to endeavour to  
avoid them only out of *fear*, and  
thereupon choose *society* as the *safest*  
*condition*?

*Tim.* I'll give you free leave, *Phi-  
lantus*, to say that *peace* is better  
than *war*, in *English*, *Latin*, or any o-  
ther *Language*, upon that very ac-  
compt your selfe mention'd; but I  
would not have you say that that's  
the only or *chiefe* reason. For there's  
great difference, *Philantus*, in say-  
ing that I do this or that, meerly  
and only because I am *afraid* of a  
*bloody nose*, or *broken skins*: and

in saying that I do it for a better reason ; & that a legg or an arm may chance to go of, if I neglect to do it.

*Phi.* Upon better reason, dost thou say ? what can a man spend his time better than to suspect, take heed, be watchfull and afraid ? and dost thou think that thou canst ever find out any other reason to make the four men of Pines compound, besides fear ?

*Tim.* Yes, I have one worth ten of that, ( which I shall give you by and by : ) and moreover not only shew you that in all justice and equity they ought to compound, but also what termes they ought to offer towards an accommodation ?

*Phi.* I prethee, *Tim*, which will certainly beat, the French or Dutch ? which sinkes the first ship, and where will the wind be upon the fifteenth of May ? poor creature ! that thou should thus cut out work for thy own disparagement, and engage before hand to be silly ! and yet because it shall never be

said,

faid, that Tim wanted meanes of growing wiser, I care not much if I fling away one demonstration more upon thee, to prevent if possibly, this great plot thou hast laid to discredit thy self: whereby it will experimentally appear, that men at first were not only in a state of war, & did as it were lay down their weapons, and combine out of meer fear: but that the state of war really is not yet ended, nor ever will be. For that every man is still to this very day afraid of every man; and (now observe me Tim,) that this is a naturall taint and infection that runs through the whole humane blood: and is so deeply seated therein, that it will never be utterly wash'd out till Doomesday.

Tim. Always provided, that you had excepted your servant Timothie from being afraid of every body. For as fierce as you look, sir, he is not in the least afraid of you.

Phi. what? I hope (whilst I am endeavouring to cure thee of thy

errors) thou dost not intend to have  
quarrel and challang me. I don't much  
like the very phrases that belong to  
fighting.

*Tim.* I intended no affront at all  
to you, sir, for there's abundance  
more that I am not afraid of.  
Pbi. Then upon my word, it is  
for want of judgement and common  
observation. I confess now and then,  
*Tim.* I have met some rash incon-  
siderate youngsters (like thy self) who  
would try to be of thy opinion, and  
pertly to contradict me would gain-  
say themselves. And to such I use to  
say thus. "What mean you Gentle-  
men to approve of that in your  
discourses, which your actions per-  
fectly disavow? Do you not see  
all countries, though they be at  
peace with their neighbours, yet  
guarding their frontiers with  
armed men, their Towns with  
walls and ports, and keeping con-  
stant watches? Do you not see even  
in well governed States, where there  
are Laws and punishments appoin-  
ted

"set for offenders, yet particular  
 "men travel not without their *word*  
 "by their sides for their defences,  
 "neither sleep they without shut-  
 "ting not only their doors against  
 "their fellow subjects, but also their  
 "Trunks and Coffers against do-  
 "mesticks? Can men give a clearer  
 "testimony of the *fear* and *distrust*  
 "they have each of other, and all  
 "of all; and that the first stop that  
 "was put to the *state of war*, was  
 "upon the account of *fear*, and  
 "that it is not yet quite ended?  
 "& therefore are you not ashame'd to  
 "fight against your selves, that you  
 "may quarrel me? Thus I use to  
 school over such small *objctors*,  
 and little *observers* of humane af-  
 faires.

Tim. And I pray, sir, how did  
 they use to take such a *demonstration*?  
 and what did thy use to say again?

Phi. E'en as much as thou art a-  
 ble to say now. What dost think  
 all people in the world are a-  
 malepert as thy self, and talk as

gain, when there is nothing to be said?

*Tim.* However, *Philantus*, if I had been there, rather than my tongue should have catch'd cold, I'd have said over the *alphabet*, or somewhat or other, if it had been only this, *viz.* We see indeed Castles, Walls, Draw-bridges, Guards, Guns, Swords, Doors, Locks, and the like. But surely it is not absolutely necessary to say that all this care is taken and these defences made, because *Human Nature* at first was, and in generall still is a *Whore*, a *Bitch*, a *Drab*, a *Cut-purse*, &c. But because there be *Doggs*, *Foxes*, *Hoggs*, *Children*, *Footes*, *Madmen*, *Drunkards*, *Thievers*, *Pyrats* and *Philantans*. And upon that accompt (considering the wickedness of the world) it is a most dangerous and frightfull thing to leave the *Dairy-door* open: for who knowes, but on a suddain the *Sow*, having some small scruples about *meum* and *tuum*, may rush in with her train of little

little thoughts, and invading the  
*milk-bowles* should rejoice in the  
confusion. And in like manner I  
am almost throughly convinced,  
that if I have a *Diamond* of consider-  
able value, it is not the safest way  
to fling it into the *shoe-hole*, or to  
lay it in the *window* amongst the *Bay-  
leaves*: because perhaps the *maggish  
Rats*, to make me spend candle,  
may carry it away, and hide it up  
in the *cock-loft*; or a *child* may have  
a mind to try whether it will sink or  
swim, or may swallow it instead of  
a new fashioned *Sugar plum*; or  
lastly because I may chance to have  
a *servant*, who being not *well dried*  
of the *state of nature*, may make use  
of the *members of his body* to remove  
it from the place where I laid it.  
And I must needs tell you, *Philantus*,  
if a *friend* or so should intend me a  
visit, who, I was sure, did really  
believe no good or evil before the  
*statutes of the Kingdome*, I should  
count my self in all prudence ob-  
lig'd, to set a very strong lock up-  
on

on my mustard pot. But to go on, *Philantus*, you observe besides from Constables and watches, that *man* is a most dreadfull creature: but before you be very sure of that conclusion, I would have you call to mind, that there be such things in the world as *madmen*, who may get from their fetters, and fall to *setting of houses*: and there be such things as *Quakers* and *first Monarchy-men*, whose religious frenzy may disturb the peace: and there be also such things which in the morning were true *lawfull men*, who by night with *intemperance* have lost that *priviledge*: and these for a time may be as troublesome in the streets, as a *wild Boar* or *Ox*: And lastly there may be here and there some besides, call'd *Pilferers*, and *Thieves*, who count it a piece of dull pedantry to live by any *set forme* and *profession*, or to be guided by any *reason*, or to stand in any *Laws*: and for you to conclude from hence, that *Hu-  
mane Nature in general* is a *shirking, rooking*,

rooking, pilfering, padding nature, is as extravagant, as to say that the chief of mankind are perfectly distracted, and that the true state of nature is a state of perpetuall drunkenness. And what if most Nations have Guards, and Castles, and be upon defence? you must not infer that all men are *Rogues*, because *Alexander* had a mind to try an experiment, and to see how much mischief he could doe in his whole life-time: or because the *Cesars* spoiled many *Kingdomes*, & brought them into slavery, for the excellency of pure *Latin*, and *Roman* liberty: or because the *Turk* gave two pence for a *Pigeon* to tell him from above that *all the earth was his*. You know, *Philautus*, our own Nation never wanted *Horses*, *Ships*, *Men* and *valour* to have trampled down many of its *Neighbours*: but such have been the *equity* and *generosity* of our *Kings* as (unless highly provoked) to stay at *home*.

*Pbi.*

*Phi.* You never found that I as-  
serted that all the *people* in the *world*  
are shirks and raskals : But I may  
confidently assert that there be *some* ;  
and seeing that we do not know  
them , and cannot *distinguish* them  
from the good , there's a necessity (as  
I tell you in my Epistle ) of *suspecting*,  
*beeding*, *anticipating*, *subjugating*, and  
*self-defending*.

*Trm.* I pray do so much as under-  
stand me , *Philautus* ; I am not a-  
gainst your putting all those words  
and forty more into practice . Ride  
with eight *suspecting* *pistols*, and half  
a dozen *beeding* *swords* : Let a file  
of *anticipating* *Musqueteers* walk con-  
stantly before you, and as many *sub-  
jugating* ones behind ; plant a *de-  
fending* *blunderbuss* upon the top of  
your stairs ; put on a *head-piece* in-  
stead of a *quilted cap* , and sleep in  
perfect armour : or if this be not  
sufficient, beg leave of his *Majesty*  
that you may have a *bed* set up in  
the *Exchequer* , or surrender your  
self every night to the *Lieutenant* of  
the

the Tower ; and let him be extraordi-  
narily obliged , that you awake in  
safety next morning . In short , take  
as much care of your self , as you  
think most just , ( for you know your  
worth best ; ) but from your own *dis-  
trust and fear* , I do earnestly desire  
that you would not determine any  
thing concerning the general *disposi-  
tion and temper of humane nature* ;  
and that if a *mouse* comes to lick  
the save-all , you would not alarm  
the whole *Christian world* , and cry  
out that the *Turk* is landed . This  
I say is all that I desire of you ; for  
when you tell us that there be  
*Thieves* , and that we don't know  
them , and if we did , we do not  
know what day we may meet them ,  
this was very well and very fully  
understood by every *Carrier* and  
*Drover* many years before you writ  
your *Politicks* . And now since you  
have such an excellet gift of making  
things plain , be pleased to exercise a  
little upon t' other reason , why men  
that are in the *state of nature* do  
choose

choose to enter into society. For, as for people compounding out of fear, or not seeking society for its own sake, I now fully understand. As I remember you seemed to say further, that society was a thing sheerly by chance, because that no man in the state of nature could have any right or pretence to any part of this world.

Phi. I scorn to be one of those that ~~seems~~ only to say things: If there be any doubt, I say nothing; if there be none, then I speak, declare and publish. And therefore I do now make it known, that no man whilst he is in the state of nature has right or title to so much as one foot of *Land or spire of grass*. And now my mouth is open, I do declare further, that whereas a company of *Metaphysical Term-drivers* do love to talk of *intrinsical and essential right and wrong, good and evil*, and the like; they are every one utterly besotted, there being no such thing at all, but what the *Magistrate* pleases so to appoint.

Tim.

*Tim.* As for the latter part of your declaration, I shall not meddle with it as yet: but of the former I am obliged to take present notice: Wherein you say, that by *nature* no man has any *right* to any part of this *world*; which if true, then our *four natural Gallants* have perfectly lost their Journey, and must forthwith entreat the *sun*, to draw them back again; there being no living here, unless they might *take* and *enjoy* what they find.

*Phi.* I prethee, *Tim*, what *figure* is this *objection* in? Thou talkest just as if thou camest reeking hot from *Barbara*——I must therefore teach thee that these *people* that came lately down, are very wellcome, and may live very happily; if they endeavour, and *agree* so to live: But till they have *agreed* and *bargained*, not any one of them can possibly claim any peculiar right or interest in the very least spot of the whole *Island*.

*Tim.* Your *instructions*, Sir, I  
thank

thank you begin now to enter ; because *Jonas Moore* is not as yet come to divide, and set out the ground, and to call this piece *starve-crow*, and t'other *long acre* ; and because the *white posts* or *blew balls* are not as yet up at *Roger's doore* ; and that *Dick* has not determined what *livery* to give, and what *coat of arms* to set upon his *sheeps backs* ; and because there are no hedges, ditches, or walls to keep asunder the *Inhabitants* cattle : Therefore say you, none of these have any reason to demand the least right to any part of the whole *Island*. You know, *Sir*, a man may have a *right* to a *fourth*, *eighth*, or any other part of a *ship*, though he be not able to say, this *rope* is *mine* ; and t'other is my *neighbours* : And a hundred several men may have a *common*, and yet certain right to a piece of ground, and yet never a one of them can set forth, that his share lies just at the *gate*, and another man's next the *water side*.

Phi.

*Phi.* This is said so like one not capable of improvement, that I am ashame'd to be seen in thy company: For when thou talkest of *common rights*, I am confident thou meanest such *grounds* as are called *Commons* (where the *Town* herd and *Town* geese go) which are held by as much *bar. in.* and *covenant* as thou holdest thy *hat* or *coat* by.

*Tim.* To be just and honest, *Philantus*, I did mean so, I profess: And I said it on purpose to see how angry you would be, at one of your own sort of *tricks*, when put upon you by another.

*Phi.* I do abominate all such *tricks*, and those that devised them. If you'll hear *sence*, then attend: When I say that no man by nature can have any *estate* or *right*; I don't only understand thereby, that *Roger* is not as yet fixed in the *East*, nor the rest in their particular *quarters*; but till they have *bargained*, they can make no *claim* to any part or *portion* whatever, either in *equity*;

I right,

right, law or justice. Surely thou canst not be so ignorant, but one of those words will fall to thy share to understand.

*Tim.* I thank you, Sir, that you were so generous, as to give me such choice: For now I understand you as fully, as if you had blown up your meaning into my head with a quill. For as much as *Roger* forgot to bring his black box of *Evidences*, and transferred rights along with him; and thereupon has not been able as yet to obtain a *Decree* in *Chancery*, or a *Verdict* at *Common law* for his share; therefore *Roger* has none, nor in reason is likely to have any. What would you have had him to have tied up twelve *Judges* in a corner of his handkerchief, and brought down *Westminster Hall* in his trowsers?

*Phi.* I shall not now be so idle as to say what I'd have him to have done: But I'le tell thee, *Tim*, what I would have such a *child* as thou art to do, (unless thou art very eager of continuing a fool) namely;

ask thy self, or that same thing within thee, which *ſilly* people have got a custom of calling *Conſcience*, whether thou now haſt, or ever haſt had any thing in thy whole life, or right to any thing but by *Covenant*, *contract* and *law*.

VERDICT VIII

*Tim.* I ſhall do it, Sir, immeadiately. Here, where art thou (as they call thee) *Conſcience*? Come forth and let *Tim* (according to *Philautus's* advice) ask thee a queſtion. How cameſt thou by thoſe ſhoes? By what means and upon what design diſt thou acquire a right and property in them, and dominion over them? Did thy feet bind, and bring forth ſhoes? Don't eogg now and ſhuffle, but ſpeak plain, for very much depends hereupon. *Conſc.* Truly, *Tim*, having looked a little into the *World*, and *Antient Writers*, and obſerving that ſome ſtones were very hard, ſome very ſharp, and others very dirty, for fear I ſhould bruife, cut or offend the lower part of the man called the feet, I thought fit

I x to

to treat with a shoemaker; and after some parly and overtures we come at last to close covenant: And, as I was saying before, for fear of catching cold I took the *shoes*, and for fear he should never see me again, he took my money.

*Phi.* And thus thou wouldest find it, *Tim*, if thou shouldest examine thy self from *top to toe*. *Viz.* That every thing thou hast or ever hadst, is all upon some immediate or foregoing *compact*: Neither is there any natural way of distinguishing between *meum* and *tuum*, but only by such means as I have laid down.

*Tim.* Truly, *Philautus*, I am very nigh of your opinion: *Viz.* That it would be a very hard matter for the most cunning and experienced *Midwife* to distinguish exactly between a *child* that is born *Lord of a Man-  
nour*, and a *Tenant*. Unless such as the first were born with the *Court-  
rolls* in their *mouth*, or had all *stars* in their *forehead*; and the latter had all *shorn manes* and *cropt ears*. You have

have been several times, *Philautus*, angry, since we began to discourse; it is time, I think, for me to be so now,

*Phi.* With whom?

*Tim.* E'en with your own *Political self*, as old as you are: For you go and appoint a company of *people* to come, I know not whence; and to bring with them nothing but their *pure personalities*; and to arrive at a *place*, where's not the least *Custom*, *Law*, or *Statute*: And then in your *discourse* you fetch all your *Arguments* from want of such *Customs*, *Laws*, and *Statutes*. That is, I'll suppose an *Island* where there's not so much as one *dogg*: And then I'll determine, that *jus* shall signify nothing in the world but a *dogg*; and then I will conclude against all *man-kind*, that if *Roger* comes thither, he shall not have a bit of right: *i. e.*, he will find never a *dogg*. If you suppose, *Philautus*, suppose one thing with another, *viz.* that which is possible: As for your *state of nature*

( though it be sufficiently extravagant ) yet I was resolved to keep you company; and to be either for mushrooms or bubbles, or bladders, or teeth, or cherry-stones, or any thing that could be devised. But when you determine with your self that there shall be no *Acts of Parliament*, and yet all the while reason so, as if there were such, I must confess that I must then leave you.

*Pbi.* Now have I no mind at all to part with the: but to put my self into such an odd kind of displeasure, as to suffer thee to talk on without pity; only to see how far thou wouldest abuse thy self, if thou hadst but thy full swing. And therefore I do say again, that where there is no *Law*, there can be no *right*. Now, it is five to one, if thou dost not prate presently: do so, thy whole gut full. Perhaps this may bring thee into some moderation, and better respect of those that are aged.

*Tim.* Truly under favour, *Sir*,

I am thinking thus —

*Phi.* Nay, for thinking, think till thy heart strings crack : but that won't satisfie thee, for thou must prate I know.

*Tim.* Yes, Sir : Suppose a man pays down five thousand pounds for an *Estate* ; and accordingly receives *writings* before sufficient *witnesses* : And it happens that the following night his *writings* are all burnt, and his *witnesses* all die. What *law* now has he for his money ? His *conveyances* are gone towards the Moon, and his *witnesses* t'other way.

*Phi.* Thou dost not understand, that he of whom the *Estate* was purchased, may be brought upon his oath : There's *law*, *Tim*, that thou didst not think of.

*Tim.* But I'll have that *man* the same night to die also ; and his *Heir* shall be five hundred miles off, when the bargain was made. This is much easier to suppose, *Philantus*, than to make *men* out of *bladders*. Now here's no *Law* in the case for the

Purchaser ; but he has much *right* and *reason* on his side.

*Phil.* This 'tis to talk of *Law* and not understand it: I say there's no reason at all that he should ever have, or enjoy the least part of the *Estate*. For if this were allowed, whenever a man wanted a good *house*, and *gardens*, it were but saying that his *witneses* are dead, and his *writings* lost, and he might even pick his seat whereever he pleased.

*Tim.* I grant you, it is not *reasonable*, i. e. it is not *convenient* that there should be room made for such pretenses: But the man notwithstanding hath never the less *right* to the *Estate*: which consisted in the *bargain* and true performance of *Covenants*; not in the *Parchments*, *wax* and *witnesses*, which are requisite only by reason of death, mistakes, forgetfulness, ambiguity of words, knavery, and the like.

*Phi.* And art thou now so very silly as to dream that any of this is against me?

me? For thou hast given an instance of right in a *Common-wealth*; where there's *bargaining* and *Law*: And our business lies all this while about the *state of nature*; where there's neither one nor t'other. But indeed how can any thing less impertinent be possibly expected from such who having only gone through a course of the *prædicaments*—

*Tim.* And run over your race of the *Passions*: I pray don't forget that.

*Phi.* Who, I say, having saved together a few *Academical shreds*, and pedantically starched up a few distinctions and trifles got from the *Schools*, shall prate and swagger, as if they were well acquainted with both the *Poles*, and every thing that lies between them.

*Tim.* And as if they could *square the circle*, as well as your self: Let that come in I beseech you. It was most *pedantically* done of the *University Doctor*; that when you had so painfully *squared* it for the general good

good of mankind, he should spightfully go and unsquare it again. But hold, sir, we forget our selves: For we are in a state of nature or war, and we fall to complementing, as if the peace were concluded: And therefore I shall return to my instance concerning Right and Law. Which, now I tell you, *Philanthus*, I gave not, intending therein any great store of proof, (much less any demonstration, as you use to do) but I did it only to supple and soften you into a little less difficulty of distinguishing between that which is right and reasonable, and that which is according to the Laws of the Realm.

*Pbi.* What, dost talk of suppling of me, *Tim*? I prethee go home and put thy head into a *pipkin*, and there stew it, till thou gettest more wit. What, dost think, because I look upon my body as a good considerable thing, that therefore I am so great a Coward as to submit to nonsense, and comply with impossibilities; and to be mistaken only because it is the general

general fashion? I shall not do so, indeed *Tim*: supple and soften as long as you will. And therefore to ruine all your hopes at once, I do say that those *four men* that we have supposed in the *state of Nature*, have not the least *right* to any part of the Island; not only because their share or portion is not as yet bounded and marked out, or because they cannot require any part by *Humane law*: but besides, because *Nature* has given to every one of them an absolute, compleat, total right to every thing that's there to be found.

*Tim.* What has *Nature* given to *Dick*; suppose, a right to the whole *Kingdom*: with all the profits, privileges, perquisites, and appurtenances?

*Phi.* I prethee, *Tim*, climb up some high Steeple or Tower, and wonder there. I have other business to do than to stay only to see thee stare at *sunshine truths* and *demonstrations*. What I have said, I have weighed, which young toys, as

as thou art , never do.

*Tim.* Then truly *Dick* has reason to speak very laudably of *Nature* ; for he's in a very fine thriving condition. I'le have the *Rogue* add a pair of horses more to his *coach* , and to keep two *foot-boys* , one for *sack* and another for *claret* ; in *Liveries* answerable to the *colour* of their duties. I am resolved he shall never sit but in a *box* , drink nothing but *flaskes* , eat nothing that has an *English* name, and wipe his mouth only with *Indian Almanacks*. But how shall poor *Roger* make shift to live? He must e'en try , to earn his penny with lighting home *Norfolk Attorney's Clerks*.

*Phi.* Thou art so infinitely uncappable , *Tim* , that one had as good pick up old rags for paper, as labour to make thee understand. For if thou hadst any brains thou mightest know , that *Nature* has given to *Roger* all , notwithstanding *Dick's* grant.

*Tim.* Say you so? Then rise up  
*Roger*,

*Roger*, and tumble down *Dick*.

*Phi.* I prethee, *Tim*, away presently, and according as I gave order, set on thy head; for it will never make shift to do, as it now lies. Who, except *Tim*, but woald easily have apprehended, how that *Roger* might have a *right* to it all, notwithstanding *Dick* to all of it had a *right*?

*Tim.* Oh the wonderful works of a *black pudden* with *anchovie-sance*! This 'tis to have joyned *Logick* with *Mathematicks*! For take one for cunning, and t'other for soundness, and betwixt them both, they'l make up such a *title*, as would have pussed old *Prin* himself to have found out a pattern of it. But what becomes of *Tumbler* and *Towser* all this while? The World certainly is very low with them: For if *Dick* has got All, and *Roger* has got the same All, over, besides, and notwithstanding; the Devil is of it, if between them both they don't keep out t'other two.

*Phi.* I am quite tired with calling  
\* thee

thee fool, though I perceive the occasion increases very much. I don't say that *Dick* and *Roger* have got it all; but I say they have got a *right* to get it all, and so have the rest.

*Tim.* And may *Dick* or any other of them, in *right* and *reason*, get it all, if they can?

*Phi.* I prethee step to the gate, and ask the *Porter* that. Must I spend my self to tell thee again, that we are in the *state* of *Nature*; in which, whatever a man has a *mind* to do, and can do, he may do.

*Tim.* Why so? What, because *may* and *can* are of the same Mode and Tense, or that *possunt* is *Latin* for them both?

*Phi.* No; thou perverse trifler; that's not the reason: But because in the *state* of *Nature*, there's no difference at all between *May* and *Can*.

*Tim.* That is; because *Roger* has a *vocal instrument* between his chin and his nose, called a *mouth*, and being not muzled, gagged or cop'd; but having a free *power*, *faculty* or

*May*

May to open it, and order it as he think fit ; therefore he *May* stretch it out as wide as he please, and swear quite cross the *Island* , that he'll have the whole, or at least half : And because he has other *instruments* called *hands* , which have an ability of holding and directing a *knife* ; therefore again he *May* make use thereof to cut the throats of all his *Countrey-men* . And when he has done this ; if he be not tired, and his hands does not much shake, he *May* also cut his own.

*Phi.* Surely I ought not to forgive my self this Month for beeing within the noise of such childish talk. My reason that *Roger* , whilst in the *state of Nature* , may do any thing (except hurting himself) or require any thing , was because he cannot be *injurious* or *unjust* to any man : *Injury* or *injustice* being the *breach* of some *Humane laws* , such as in the *state of Nature* there be none. Do so much , as go to thy *Dictionay* , *Tim* , and see if *inuria* and *injustitia*

*Justitia be not deriv'd of jns.*

*Tim.* I perceive we are wheel'd about to *Westminster Hall* again: notwithstanding you promised not to come there any more. And indeed I see now, *Philantus*, 'tis in vain to expect any better reason from you, why *Roger* may get and possess what he list: by reason what you said just before, *viz.* that, that only was *injustice* which was the breach of some *humane law*, is in your own *Annotations* upon the tenth *Article* of your first *Chapters*. So that we see whereabouts we still are: the *Parliament* is not as yet met; or at least have not as yet made any *Lawes*, and wee'l call nothing *unjust*, but what shall be done against somewhat that they afterward shall establish: and so we are come again into the old story of the *dogg*: and no further are we likely to proceed, unless we change *injury* and *injustice* for some other words. And therefore let's try, *Philantus*, if *Roger* may not doe that which

which is *hurtfull* or *mischievous*, or that which is *unreasonable*. As suppose, when all the rest are asleep, he should contrive some way to pluck out all their *eyes*, and to suck them instead of *raw eggs*. 'Tis very ingenious, and not the least mischiefe or hurt at all: for the *Parliament* have not as yet declar'd that blindness is any inconvenience; nor that such as should occasion it in others, ought to be punis'h'd.

*Phi.* Thou thinkest now that thou talkest wisely: and 'tis as like a *Woodcock* as can be. For if *Roger's* stomach require it, or he thinkes that it does, *Roger* may certainly doe it.

*Tim.* Yes, yes: He may doe it several ways, either with a *Steletto*, or a *Penknife*, or a pair of *Pincers*, or many other ways. And so he may contrive to lop off a *legg* of each of them: and when the *Parliament* meet, if they find it unjust, they may vote it on again. But because

we may take occasion to talk a little more of this by and by, we'll go on, and see if these people may not be guilty of doing or requiring that which is *unreasonable*.

*Phi.* I don't at all see how.

*Tim.* That is, because you are so busie in weighing of Kingdoms, and making *remarques* upon *humane affairs*, that you don't mind your own *writings*. For if you did, you might there find that in your very *state of Nature*, the *will* is not the only measure of *right*, and that therein a man may be guilty of doing of that which is *unreasonable*.

*Phi.* I do not know why I should say so, or any thing like it.

*Tim.* Why you said it I know not: and I suppose it had been better for you not to have said it, because it contradicts much of your *designe*: but thus you say at the beginning of the forementioned *Annotations*, *Though a man in the state of Nature cannot be injurious to another, because there are as yet*

no Humane Lawes ; yet in such a state he may offend God, or break the Lawes of Nature : which very Lawes, you your self call the Lawes of reason. So that you have no way to come cleaverly off, but to devise some cunning distinction between breaking a Law of reason, and doing that which is unreasonable.

Phi. What dost think, Tim, that at these years, and after so much experience, and after so many victories in discourse, that I will be taught by such a whistler as thou art, to come off. It is sufficient at present, to the case in hand, to say that nothing can be done or demanded unreasonably as to the matter of *meum* and *tuum*.

Tim. You had best have a care of granting any kind of thing whatever to be unreasonable in the state of Nature; because you know the Magistrate has not as yet sealed and stamp'd good and evil : but let that pass now. Suppose then that they should fight for the Islands. Shall we give them

a second view, and another loose? we had best not. For you know, as you teach us : that *men by Nature are all equal*. i. e. though *Roger* may chance to have huge *Leggs*, yet *Dick* may have the quicker *eye*: and though *Tumbler* may have a very large *fist*, and a great *gripe*, yet *Tomfer* may be in better breath, and have longer *nailes*.

*Phi.* No : no: I prethee don't let them *fight* by any meanes; for that is so very foolish and *unreasonable*, that it is *unreasonable* to hear of it.

*Tim.* Well: imagine then that they doe not fight: may not *Roger*, when they come to treat, demand more than his share? as suppose (as was before hinted) he should demand *half*.

*Phi.* So he may, if he please; and get it too: there's no *Under-sheriff* to hinder him: neither has he subscribed to any agreement, nor sworn that he'll be content with less.

*Tim.* But he ought in reason and

and *equity* to be content with less.

*Phi.* I prethee, *Tim*, with how much less? Thou lookest as if thou couldst tell to an *inch*.

*Tim.* So I can. For he ought to be content just with a *fourth part*.

*Phi.* This surely is very pleasant! Why so *Tim*?

*Tim.* Because you say that he has a right to no more.

*Phi.* Where and in what company did I ever say, that *Roger* had a right but to a *fourth part*? but that I don't care to talk of *dying*, or else I'd be hang'd if I ever said any such thing in my whole life.

*Tim.* You said it just now. For you said that *Roger* has a *right* to the whole *Island*, and *Dick* has a *right* to the *whole*, and *Tumbler* and *Towser* have each of them a *right* also to the *whole*. And now shew me if there be any difference at all between four men having exactly the very same, same *right* to the *whole*, and one of them having a

rights to the fourth part, and no more.

*Phi.* Pish! *Tim*, thou talkest (as thou usest to doe) very weakly. For when I said that every one of them had a *right to all*: I meant by *right* —

*Tim.* Nay, I care not what you did mean or ever can mean by it. I'll give you leave to meane by *right* what you please. A *Dog* or a *Cat* or any thing else. For still *Dick's dog* will be every whit as good as *Roger's*, and *Tomler's Cat* as big as *Tumbler's*. And so the case will be the same.

*Phi.* If I may not be suffered, *Tim*, to make an end of my sentence, who have instructed above these threescore years, I shall be gon.

*Tim.* Not so, I pray, *sir*: You shall say what you please, for indeed I had like to have forgot your age and privilege.

*Phi.* I say then, that there can be no *right* to any part of this world by *Nature*. For we see people dwell in their *Fathers houses*, and possess their *ancestors estates*: and all by

by custom and *right* of *Law*.

*Tim.* You said all this many times before: and I say so too: and you know I told you, how I got an *interest* in these *shoes*; and I could tell you also that I got my *Gloves* by a *meer stratagem*, and that I hold them only by the *Laws* of the *Realm*. But we must not conclude, *Philantus*, because most of the world is now shar'd out, and by *Gift*, *Fortune*, *Labour*, *Learning* and other means gain'd and possessed; that therefore if *four men*, with *equall pretences*, shall fall upon a place never sought for, nor possessed, one of these ( if he so pleases ) may in good reason *broile* all the rest, to see what *monthes* and *faces* they'll make upon the *coals*.

*Phi.* This is nothing: give me in short all that you have said, or can say to prove that the forementioned people have any *right* to any part of *Pines*: and I don't at all question, but that I shall discover all that thou hast said to be

very empty and *scholaſtically* dull,

*Tim.* I say thus: the men that we supposed are true *Natural men*, the place they come to, is perfectly *unpaſſed*, they all arrive with *equall* pretences, and you your ſelf besides have given them an *equall right*. And I know nothing wanting, unless like ſnayles each of them ſhould have brought their houfes on their heads, and rid down ſtradling upon their hundred acres: which might have ſtretch'd their *thighs*, and would have ſpoyled the *ſuppoſition*. This is that which I have to ſay, which I venture on-ly to think *reasonable*. Now for your opinion, you have offered no-thing but a company of *impoſſible things* ( excepting only that *May* and *Can* is all one ) ſuch as mens shaking *hands* at a *mile's* diſtance, treating and bargaining before they ſpeak, *Acts* of *Parliament* before there be any *Parliament*, and the like, and this you take your ac-cuſomed liberty to call *demonſtra-tion*.

*Phi.*

*Phi.* I thought I should take thee in some foolery or other : thou talk-  
est of these peoples coming toge-  
ther, and thereupon of having e-  
quall pretences ; and thou forget-  
test all this while that *possession* and  
*invention* ( as they call it ) are  
pieces of meer *positive humane Law*,  
not of any *Natural right*. If thou  
wilt call upon me one day, I'll  
shew thee how to turn the *Books*,  
where thou mai'st find abundance a-  
bout them.

*Tim.* I believe I might : and a-  
bout a hundred things more, that  
are never the less equitable and *rea-  
sonable* in themselves, because they  
are to be found in the *Law of Nati-  
ons*, or the particular *Law* of any  
*Kingdom*.

*Phi.* What, can that be intrin-  
sically and in reason good or bad,  
that is made so by *Constitution* or  
*Canon* ?

*Tim.* What think you, *Philautus*, of  
a man's *hanging* himself? is there any  
*intrinsecal Natural* evil in it?

*Phi.*

*Phi.* Evil! there's Death in the case: the chiefest of all natural evils.

*Tim.* So I remember you say (Cap. I. Art. 7.) but there is the severest Law against him that does it, that can be devised; unless he could be fetch'd to life, and hang'd again. For he forfeits all his Estate. Do you hear me, *Sir*?

*Phil.* Yes: But I am not of such a young mans mind, as you are; neither do I ever intend to be.

*Tim.* That's spoken like a Philosopher indeed.

*Phi.* It is spoken like one, that good manners might oblige you, to be more attentive to. Do you think, *Tim*, that towards my *last dayes* ( which I hope will never come) I'll alter my opinion, upon such childish and insignificant persuasions as thine? And believe that a man can have any *Naturall right* or title to Land, when I so certainly know, that in general there's no kind whatever of *just* or *unjust*, *right*,

right or wrong, good or evil, but what the *Magistrate* does signe and determine?

*Tim.* Upon my word, *Philantus*, you improve very much as to daringness in your assertions. For seeing that we have found out already in the very state of *Nature* just, and unjust, as to absolute *dirt* and *Earth*, I hope we shall be able with much more ease, to find out a little *good* and *evil*.

*Phi.* You must have better eyes, than ever I met any body had yet.

*Tim.* However I'll bestow a little looking; and I hope I shall not lose it altogether so much, as they that went to see the *invisible dogg*. Especially, *Philantus*, if you will but continue courageous, and when you talk of *justice*, not fetch about as you did before to my *Lord Chief Justice*, and *Justices of the Peace*, and the like.

*Phi.* What need you fear my giving back? when as you'll find it Printed

ted in my Preface, that there are no Authentical Doctrines concerning just and unjust, right and wrong, good and evil, but what is so determined by the constituted Laws in each Realm and Government. And by those, to whom the Supreme has committed the interpretation of his Laws.

*Tim.* When you jumble all those words together, *Philanthus*, viz. *just*, *unjust*, &c. I phansie that you still lie upon the old cheat. And because by *Bargain*, *Indenture* or *Patent*, I hold such a *Farme*, such a *Coalmine*, or such and such *Priviledges*; therefore I must send for a *Lawyer* to draw me up a *Conveyance* for modesty and mercy; and get the *Broad-seal* to give me title to be *faithfull* and *sober*.

*Phi.* Thou talkest of *Titles* and *Conveyances*; thou wantest some body to make over a little understanding to thee. For what can be more intelligible than *just* and *unjust*? but yet because my *Book* might possibly meet with such a toole as thou

thou art , I added besides right and wrong.

*Tim.* You know , *Philautus* , (as was before hinted ) that that's as very a fetch , as t'other. For , because of the relation that is between *jus* and *lex* , we face presently about again to *Freehold* and *Copyhold* , to *Messuages* and *Appurtenances* .

*Phi.* Because , *Tim* , I would gladly be rid of thee ; thou shalt put in *lawful* and *unlawful* : My side is so true , that I may give thee leave to pick thy words.

*Tim.* Now you are sweet indeed : for you suppose a time , wherein there's no *Law* : And then to use your own words , *by firm reasons you demonstrate* that no *Law* can be broken during that time : and *he that does thus* , say you ( meaning your self ) *is to be looked upon as a great dispeller of clouds* , and *as one that shows the high way to peace* , and *that teaches to avoid the close , dark and dangerous by-paths of Faction* , and *I know not what more* .

*pbi.*

*Phi.* What a slavery 'tis, to do one good, that labours so hard against it !

*Tim.* You need not trouble your self any further, *Philanthus*; for you have your self put in two words that will fully try the business, *viz.* good and evil. Each of which, say you, are to be determined by the *Supreme Power*.

*Phi.* Yes: I say it ; and I am sure no man is able to contradict me : For who is so fit to judge what is good or evil, as the *Supreme Power* ? and what shall direct or determine his opinion but his own pleasure.

*Tim.* I'll tell you what shall direct him —

*Phi.* Hold: do you know what you are going to say ? *Rex in regno suo — Stat pro ratione voluntas. Supremus sive summus.* What, *Tim*, art thou so utterly barren, that thou hast neither *Divinity*, *Poetry*, nor *Grammar* within thee ? Thou speakest of a *supreme power*, and then talkest of his

his being awed and controuled by somewhat else. To have such a *supreme power* is not worth the smoak of a ladle. Such a one is *supreme*, suppose, and he thinks such a thing very good and convenient, and he must send it to the *Pope* or *Emperour*, or I know not whither, to have it touched and tried, to know whether 'twill pass.

Tim. He need not send so far; he may consult *common equity*; and his own *reason*; which will not only direct him in determining of those things that are indifferent, or in *controversie* (which are the proper object of such authority;) but which will acquaint him and all mankind besides (excepting *Philantus*) that there be several things most firmly and undoubtedly *good* in themselves, and will continue so, let all the *supremes* in the *World* meet together to Vote them down; and there be others which are so famously *bad* and *unreasonable*, that all the *Princes* upon earth (if they should conspire) can

can never set them up, and give them credit.

*Phi.* And is not this very *pragmatical*, and somewhat *treasomish* besides, to go about to confine the Power of the *Supreme Magistrate*, who is therefore called and acknowledged such, from his *undeniable* and *irresistable pleasure*? And therefore, say I again, he ought most certainly to determine all things.

*Tim.* So say I, if they be not too nimble for his *Power*, and determine themselves before his *Supremacy* can get hold of them. And truly, *Philautus*, the *Magistrate* has no reason at all to be angry, or to think himself checked & affronted; if there be some such things that decree themselves to be *good* and *bad*, long before *Term* begins; *viz.* in that same supposed *Vacation* of yours, the *state of Nature*. For, when he comes to open, and give sentence, he will not only find much work done to his hands, but he'll find besides that hereby he'll be very much assisted towards well governing,

verning, and towards his deciding such matters as require deciding, and which do belong to his place and profession to decide. But as for those things we have been now speaking of, he must not by any means go about to alter or repeal them: For, if he should, it would be altogether as vain, as to call a *Council* to make two and three to be nineteen; or to issue out an order against the next *Eclipse*, or to mount all the *Canons* at the *Tower* against the next *spring-tide* that should offer to come up to *London-Bridge*.

*Phi.* Certainly, *Tim*, these same unalterable and irrevocable *goods* and *bads* that thou talkest of in the *state of Nature* are very fine things: The *Magistrate*, thou sayst, did not make them; I wonder who did, whence they came, and who brought them?

*Tim.* They came down, *sir*, the last great *rain*, we talked of a while ago; for the very same four men that brought word to *Pines*, that

the Whole is equal to all its parts, and that if four have equal rights to the whole, each have a right to the fourth part; brought also abundance of moral rules, that is of goods and bads, reasonables and unrealonables.

*Phi.* Abundance dost say? I don't think that thou hast enough to stop a hollow-tooth. I would brush up my eyes most mightily, if thou wouldest but shew me one of those rarities. But I am afraid that they are like those same *perpetual Lamps*, that some *Philosophers* speak of, which have got a trick of going out always when people go to see them.

*Tim.* What think you of *drunkenness*, *Philautus*? Is it a thing altogether indifferent, till the *Magistrate* has given his opinion in the case?

*Phi.* Truly, *Tim*, I must tell you that whilst *Dick*, *Roger*, and the rest continue in the *state of Nature*, they may take a *cup of the creature* with more freedome and less inconveniencie,

ence, than thou dost imagine. For the *windows* are not as yet *glazed*, nor the *Constables* chosen: and if one of them having received an occasion of being more than ordinary thoughtful, should, by chance, set his foot not exactly in the path; here's no *breach of Law*, *Trespass* or *Malicious intention* in the Case, because the *Land* as yet stands wholly undivided.

*Tim.* But it is not very bad husbandry to make an hundred steps for that, which might have been done as well with forty?

*Phi.* Now, *Tim*, I advise thee to take leave of thy friends; for thou hast said that, which will prove thy utter destruction. I do grant indeed that *intemperance* is very silly and unreasonable; not because it is so in it self, but because (now, *Tim*, keep thy eye fixed) I say again, but because 'tis inpolitick, and perfectly against my interest: for it makes me obnoxious to many *dangers*, and several *diseases*; and besides it destroys and weakens the use of my

reason, and so renders me unable either to defend my estate from cheats, or my life and limbs from such as are quarrelsome.

Tim. Truly, *Philantus*, I did never look upon temperance to be altogether so good to kill *Rats*, as *Arsnick* and *Rayfons*; nor to carry one over the water, as a *sculler* or *oares*: But if there be any reason to be given, why it ought to be approved of before the contrary, besides the *Magistrates* determination therein, then (as was before mentioned) you are not so great a *dispeller of Clouds*, as you promised to be, when you said, that by *firm* reasons you would demonstrate that there was no good or evil till the Supreme Power had set it out: and therefore at present I resolve to defer speaking to self interest; and shall shew you another rarity. What think you of *faithfulness*, i. e. of keeping your promise, or standing to your bargain? Is it not a very reasonable thing, though there were never a

*Magistrate*

Magistrate in the whole World?

*Phi.* You talk of shewing me *rati-*  
*ties*, *Tim*; and you draw out some  
of my fundamental *wares*: for to  
perform *Contracts*, or to keep *trust* is  
my *second Law of Nature*. That is,  
when people are resolved to end the  
*state of war*, by relinquishing their  
*right* to all things, it is very requi-  
site that *Contracts* should be stood  
to, for they direct to *peace* and *self-*  
*defence*.

*Tim.* But is it not a *good* and *rea-*  
*sonable* thing in it self to perform  
*Contracts*, in the *very state of na-*  
*ture*? DOING TO

*Phi.* What time didst thou go to  
bed last night, *Tim*? What, would  
you have a thing good, before there  
be any such thing at all? You ask  
whether it be not good to stand to  
*Contracts*; when 'tis supposed, that  
there has not been so much as one  
ragg dealt for in the whole *world*.

*Tim.* For all that, I can conceive  
it very *just* and *reasonable* for a man  
to keep his *word*, although he ne-

ver spoke as yet, nor perhaps never shall. For suppose there were not one drop of *Liquor* in the whole *Island*, that we have been talking of; yet I count it as *unreasonable* for *Roger* to be drunk, as if he were just ready to set the great *pitcher* to his mouth, and had sufficient matter to proceed upon. And it seems, I believe, to most men (except your self, *Philaenus*) a very *unnatural* and *unjust* thing for a *Judge* or *Arbiter* to incline to either side; though there never was as yet one *Case* put to *reference*, nor should be these thousand years.

*Phi.* Thou hast gone on, *Tim*, in thy careleſſ shuffling way, I know not whither: And now I must dash thee all in pieces, and tell thee; that thou talkest like one not at all conversant in my *Writings*; for if thou hadſt, thou wouldſt there have found no less than twenty good and bad things, all fetched from *reason*; such as *faithfulness*, *mercy*, *humility*, *temperance*, *reproach*, *ingratitude*, &c. which

which I call my *Laws of Nature*. But here's the pitch of the business, and that which thou didst never attend to; these things I say are *good* and *bad*, not because they are so inwardly in themselves, but because they either conduce to peace in general, or are for a man's own quiet and safety, or for his health, or profit, or recreation, or for the adyantage of his Family or Relations, or are a hindrance of these: in short, because they are for, or against a man's *interest*.

*Tim.* This was a great *dash* indeed, *Philantus*; and I have improved more by it, than by all that you have said I know not how long: for if we be discoursing concerning some action, or disposition of mind that is *good*; and if the same chance to prove convenient either to *King* or *Subject*, *Church* or *State*, for my self or any body else, for *this life* or *next*; That is, if it be good for any thing that has but a name, then is it not *good* in it self, but *good* upon another account; which, let

it be what it will, with a little artifice of phrase may be so twisted, as it shall certainly be all driven upon your common shoat of *interest*. Truly, *Philautus*, I can scarce tell what you would have meant by things being *good in themselves*, unless you would have them only to be pictured with pretty eyes, mouths and lips; or have a man get the *vertues* and hang them upon several strings, or tye them to the end of some sticks, and so sing over his most excellent and dainty *Justice*, his curious amiable *Temperance*, his bright angelical *Mercy*, and the like. But I might have taken much less pains, *Philautus*, to have shewn against you, that all *good* and *evil* does not depend either upon *self interest*, or *humane Law*; because you are so very over kind as to acknowledge it, and confute your self.

*Phi.* You may as well say, that the second *Proposition* of *Euclid* does contradict and void the first.

*Tim.* You may say so, if you please;

pleases, but I am resolved I won't, when I see so much reason to say otherwise.

*Phi.* About what place, and in what Article, canst thou possibly pick out any such absurdity?

*Tim.* I did shew you one place, you know, long ago ; where you said, that a man in the very state of Nature might be guilty of breaking the *Laws of Nature* ; which is all one, according to your self, as to say, that a man may act against reason, before there be any positive *Laws* ; and that's all that I desire you would acknowledge : Neither do I suppose, that you did intend to excuse your self, by what you say a little after, viz. If any man pretend somewhat to tend necessarily to his preservation, which yet he himself doth not confidently believe so, he may offend against the *Laws of Nature* : For this is a further acknowledgement of what you said before ; and shews plainly that *hypocrisy* in the very state of Nature is an unreasonable thing.

*Phi.*

*Phi.* You may fool your self, *Tim*, and gape for as many acknowledgements as you will: But I hold and say that the *Laws of nature* in the state of nature are silent; provided that they be referred not to the mind, but to the actions of men.

*Tim.* I remember you say this, in the second *Article* of your fifth *Chapter*. But, if you had not forgot, what you had said upon the 18. *Art.* of your 3. *Chap.* you would have granted that some *natural Laws* do more than meerly *buz* in the *mind*, during the very state of *war* or *nature*.

*Phi.* Why, what do I say there?

*Tim.* No great matter, sir; only I find there these words; viz. but there are certain *natural Laws* whose Exercise (I pray mind that word) ceaseth not even in the time of *war* it self: For (as you go on) I cannot understand what *drunkenness* or *cruelty* (that is *revenge* which respects not the future good) can advance towards *peace* or the *preservation*

servations of any man.

*Phi.* Now what dost thou infer from this, *Tim?* What purchase dost thou intend to make?

*Tim.* No great purchase, *sir;* only I do think that the second Proposition of *Euclid* does not altogether contradict the first so much, as these two places do one another.

*Phi.* And now thou thinkest, thou hast got me so fast, whereas I can come off easily only by saying, that I did not mean all the *Laws of Nature*, when I said that the *Laws of nature* are silent in the state of nature.

*Tim.* If you please, *sir*, you may so explain your self: But however, if you your self, *Philautus*, will bestow upon me only one or two *Laws* that ought to be observed in the state of *Nature*, I take it more kindly, than if any body else had given me half a score.

*Phi.* I always found it an endless thing to reason and discourse people into any soundness of mind, (especially

ally as to *Morals*) who would not make any *observations* of their own. And therefore I prethee, *Tim*, go spend one quarter of an hour in the *streets*, and I'll stay here; and observe well, what people are doing of; and when thou comest back again, I do not at all question but that thou wilt fully believe what I have taught thee to be true; namely, that the world is wholly disposed of, and guided by *self-interest*.

*Tim*. I need not go now, *sir*; because in the *morning* as I came hither, I found it exactly so, as you say. In one place there was a man buying a *cloak*, as hard as ever he could, not in the least for *me*; but for *himself* wholly; and the seller he claws up the money, and without saying one word to his *Neighbours*, pockers it all up: In another place there was a *Porter* lying close upon the lurch at a *Tavern-door*, who, had he no *interest* to drive on there, might e'en as well have been here, upon the *walks*.

Phi.

Phi. Thou needest not speak any more, Tim, for I do say thus much unto thee, that unless thou dyest a fool, thou wilt perceive that *interest* is the very first principle of Nature, and reason; and that men must mind themselves if they intend to live.

Tim. Yes, Sir: So let them; if they doe not *overmind* themselves: and cry only *Milk*, when they should cry *milk* and *water*; and score up *claret*, when it should be *Cider*. People ought, Sir, to take care of themselves; but I would not have them pick *blind mens pockets*, and cheat *children* of there *Bread* and *Butter*, and then admire their own *parts*, and *quickness* of *sight*. *Interest*, *Philantus*, is a word innocent enough, but only when it crosses *equity* and *reason*: which, according to you, it never can doe, being the *first dictate* of *right reason*. And therefore if *righteousness* or *mercy*, or any other good thing happen to be against this my *first dictate of right*

right reason; I must desire them to withdraw for a time: for at present they are very troublesome and nonsense beside.

*Phi.* And wilt thou be so childish after all these *instructions*, as not to believe that *interest* is, and ought to be the *first principle*?

*Tim.* It must needs be the *first*, *sir*, for that very reason your self give: (concerning seeking of peace) namely, because the rest follow. Which you might easily make sure of, if the *Printer* did not misplace things, and so disappoint you.

*Phi.* I perceive *Tim*, that thou art much given to delight in *toys*, and to neglect things of *moment*. My main reason that *self interest* is to be looked upon as the *first Principle* of *Nature* was, because I found that every man was desirous of what was good for him, and shun'd what was hurtful and evil: and this he did by a certain *impulsion* of *Nature*, no less than that whereby a *stone* moves downward.

*Tim;*

Tim. By your leave, *Philanthus*, I think that this reason seems to promise somewhat bigger than the former; but it is not so true. For though *children* desire, and use meanes to get all things that please them; and avoid and flie back from all things that hurt them, *even as a stone comes downward*: yet it is to be supposed that what *men* desire or avoid, they do it not *as a stone comes downward*, but with *consideration* and *reason*: and thereupon ought to submit to *poverty* and other *inconveniences*, rather than to reproach *Humane Nature*, and be guilty of an *unreasonable action*. And therefore a *child* that pulls hard for a *jewel*, which cost the *owner* perhaps much trouble, and many dangerous *voiages*, shall be excused: but there's little reason that a great *lasciv Lubber* that spends his time in the *Chimney-corner* and *Ale*, should snatch it away, and not *cry* for't first.

*Phi.*

Pbi. If he and his family be ready to starve, that alters the case very much: for 'tis great pity that any rational creatures should be lost.

Tim. Starve, or not starve 'tis all one for that: for 'tis a very *lawfull* cordial, so that it be but his opinion that he wants at present, or may afterward want. For seeing that right reason tells him that *life* is to be *preserved*: it tells him also (as you well advise Ch. I. Art. 8.) that *he must use the meanes to preserve it*: and seeing that no man can know when another is *sufficiently alive*, so well as he himself, therefore (as you advise further, Art. 9.) *he is to judge what is requisite and convenient for that purpose*. And therefore sayes the *self preserver*, "There's a company of people "who, when I was out of the way, "have gon and *divided* the world "without asking my leave, or ta- "king my counsell, or *consent*: I am "sure there's no fault to be found "with *Nature*: for she was always very

"very carefull, and intended eve-  
 "ry man a sufficient share. And  
 "therefore if they'll begin once  
 "more, and *divide* all over again,  
 "and consider all mens *deserts*,  
 "strength and *constitution*, well and  
 "good : But otherwise I see no  
 "reason to stand to this *blind bar-*  
 "gain they made in my absence.  
 "For I find that my *stomach* is very  
 "cold, and *Nature* that is famous  
 "for *doing nothing that is Idle*, oft-  
 "time calls for a glass of *Wine*, and  
 "with shame to these *dividers* be  
 "it spoken ) it comes not, for want  
 "of *money*. I find also that my  
 "head is much given to aking, for  
 "want of a lighter *Peruke*; and for  
 "want of a *Boy* to comb it, I had  
 "lately like to have lost the use of  
 "my *Thumb*. I can't doe as other  
 "people; for my *flesh* is so soft  
 "and gentle, that ordinary stock-  
 "ings presently *plough* up my *Leggs*;  
 "and if I have not a *Watch* and a  
 "few *Guineas* about me, I present-  
 "ly *yawn* and am as *child* as if I

" had an Ague. And therefore, I  
 " say, I must make use of my parts,  
 " and some of Reason's dictates to  
 " preserve me from sorrows and the  
 " Grave.

*Phi.* Thou hast now, *Tim*, talked  
 together, more than becomes thee  
 by fourty years. To all which I  
 say, that I do give thee and all  
 mankind besides leave, to shew me  
 any thing better for peace and Go-  
 vernment than that first principle of  
 self-interest which I laid down, and  
 discovered to the world.

*Tim.* It is strange ambition, when  
 people will take upon them to be  
 the *Author* of that of which they  
 are not, though it be never so false  
 and ridiculous.

*Phi.* Why, who did ever hold  
 self-interest to be the first principle of  
 Nature and Government?

*Tim.* Truly, I believe not ma-  
 ny ever held it long, because it was  
 so egregiously silly. But if you look  
 no further than the 3d. page of an  
 ordinary Schoole book, viz. *Tully's*  
 Offices

offices: you will there find that there was a sort of small *philosophers* that were of your *opinion*.

*Phil.* What, perhaps they talked somewhere in their writings of *self-interest*: but that was not the *foundation* and *first principle* of their *philosophy*.

*Tim.* If *summum bonum* be *Latin* for *foundation* or *first principle* (which in *morals*, I suppose it is) and that *suis commodis metiri* signify to measure by *self-interest*; then I tell you there were a sort of *unreasonable* people whose *Philosophy* stood upon your very *Principle*. Concerning whom the *Oratour* justly sayes, that *if they lived a life exactly answerable to their own opinions*, and were not sometimes overcome by *good nature*, *they must be perpetuall knaves*.

*Phi.* I don't understand what you and your *Oratour* meane; but this I'll swear, that if there be any *knavery* in my *principles*, I know not what will become of your *Bible*.

For I tried all my *Lawes of Nature* which I deduc'd from self interest by that *Books* and I found (as I tell you *Art. 1. ch. 4.*) that they are exactly the same, with those that have been delivered from the Divine *Majesty* for the *Lawes of his Heavenly Kingdom*, by our *Lord Jesus Christ, and his Holy Prophets and Apostles.*

*Tim.* I'le tell you, *Philantus*, how that might be easily done. You went to the *Bible*, suppose, and thence pick'd out a company of very good *Lawes*, and then having ordered and wrested them to your own *design*; then you go again to the *Bible*, and finding that they were not flown away, you cry, see here! what ignorant people are they that shall goe about to find fault with my *principles*; when as *Christ* and I hold forth the same *Doctrine*; as is plain by a whole Chapter full of *Scripture* which I produce?

*Phi.* Doe not I recommend the same *justice, mercy, equity, &c.* that are recommended in the *Bible?*

*Tim.*

*Tim.* Yes : But you don't recommend them every day in the week : for perhaps at present there may be no inconvenience in being *just* and *righteous* : but to morrow it may be against my *interest* : and the *Castle-principle* must never be forsaken. This is so very plain, as it need not be insisted on, and besides, it begins to be time, *Philautus*, to think of some *protection* for that inward *member* of the body, called the *stomach*.

*Phi.* In that, *Tim*, I agree with thee, but in *nothing* else. And I am even sorry that I have stayed thus long : for thou hast been so *perverse*, that I am afraid I have done thee but little *good*. And so farewell.

**FINIS.**



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A  
LETTER  
TO HIS  
Old dear Friend  
R. L.  
From T. B.



L O N D O N ,

Printed by *E. Tyler* and *R. Holt*, for  
*Nathaniel Brooke*, at the Sign of  
the *Angel in Cornhil*, near the  
*Royal Exchange*. 1672.

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## A LETTER, &c.

SIR,

YOU had received this, and what follows, long before this time; but I was loth to trouble the World on purpose, upon so small an occasion: And therefore I rather chose to wait the pleasure of a *Friend*, who had promised me the running of two or three *Letters*, in his *Dialogue* concerning Mr. Hobbs. The first whereof concerns one, who was pleased to send only a short friendly admonition with his name to't; who being a Person of great worth, piety and gravity, I am very sorry that he should be so imposed upon by the heats and taylings of others, as to give under

his hand no better Grounds and Arguments for his Reproof.

After him, *sir*, comes a very smart hot-spur, who like a *Whiffler* at my *Lord Mayor's Show*, runs up and down with a *spit-fire*; crying, make room there for *Euclid*: bear back, and take in ten *Demonstrations* against *Learning* and *Riches*: and (which is much to be wondred at) this *Gentleman*, *sir*, with nothing but the poor helps of *Wits Commonwealth*, *Godwyn's Antiquities*, *Clerk's Formulae*, *Spencer's Similitudes*, or *Things new and old*, *Theatrum vita humanae*, and two or three smaller Books besides, such as *A help to discourse*, the *Pearls of Eloquence*, *Blunt's Academy of Eloquence*, proves the strangest kind of things that ever you heard of in your whole life: and all ordered and managed according to *Euclid*. He and *Antoninus* together make nothing to prove, you dear *sir*, are no body at all: that you are a meer fiction, a cheat of *Sir Politick* would be, an *Imposture* of a

sick brain, a dream, device, and car-  
wimble. He did but whistle, and  
call for his small *Greek Diving*,  
~~right iauris~~, and if I had not made  
great haste, and pull'd you back by  
the Leg, you had been quite gone:  
And so he had like to have served  
the *Academick Youngster* that made  
the chief of his speech of *Muses*,  
*Nosegays*, and his own *tenuity*. He  
durst not absolutely say that his name  
was *Nicholas Nemo*; but, which is  
very near unto't, he thinks it much  
more probable that the *Sea burns*, than  
that there should ever be such stuff put  
together. Now, Sir, were it not for  
the *Kings* and *Merchants* *Ships* that  
are now abroad, I had a great mind  
to have *fired* the *sea*; and told it  
him in *Latin*. However look to your  
selvess *Ships*, for I profess I cannot for-  
bear, but I must try to call to mind a  
little of it. *Cum tenellam meam in*  
*dicendo peritiam, & eoruscantem ve-*  
*strorum oculorum fulgurationem me-*  
*cum reputo, profecto Academici, instar*  
*Niobes, pallidus & tremebundus ob-*

A a 3      *stupesco*:

*stupescō : Et cum oratio mea nullis ver-  
 borum stellis ornata, nullis phrasum  
 syderibus illuminata, nullis eloquentia  
 luminibus distincta, denique cum am-  
 brosia & nectaris succo penitus est va-  
 cua, ad stillicidia vestri favoris &  
 benevolentia, & ad Achilleam vestri  
 patrocinii panopliam configio :* And  
 so much concerning *Nicholas Nemo*.  
 But these are but things by the by;  
 for this *Authour's* masterpiece is con-  
 cerning *Riches* and *Wisdom*; both  
 which he has so horribly discour-  
 aged, by pressing the great duties  
 and conveniencies of being *ignorant*  
 and *poor*, from the History of the  
*Jews*, the *Grecians*, the *Romans*,  
 both *Pagan* and *Christian*, and from  
 our *Saviour* himself and his Disci-  
 ples: that I am afraid that *money* it  
 self, as well as *Learning*, will go a  
 begging; and that it will be a very  
 hard matter ever to perswade either  
*Clergy-men* or others to undergo a  
 gain the trouble and scandal of be-  
 ing *wise* or *rich*. It cannot but be  
 expected that hereupon *Lands* must  
 necessarily

necessarily fall to eight years purchase, *money to fifty shillings per cent.* and as for *History*, *Philosophy*, *Languages*, and other parts of Learning, take one with another, and they may fetch perhaps six pence a bushel, heap'd as long as they'll run; and that's all. And then for running a man up in a corner, he is the most severe and persecuting that you ever met withall. In one place of his *Præface*, he drives me up so very close, concerning my writing my *Book*, *either to inform my self, or others*; that I began to suspect, *sir*, whether I ever writ any *Letter* to you or not: but looking upon't again, I found at last that he only proved that I ought not to have written one. And this further I observe of him, that where ever he gets any advantage, he has no more mercy than a *Tyger*. He knows, as well as I do my right hand from my left, that I do not much care for a bit of *Greek*: and yet to vex and spight me, and to make me tired of the world, he'll

A a 4 bring

bring in at a venture, I know not how much, though it be nothing at all to the purpose. If you remember, sir, we have such a saying in English, that a man that is brought to be very poor, is brought to great necessity; and *αράξη*, being Greek for necessity, he thought it had been Greek for poverty too; and so urging the great conveniencies of poverty, to choak me, he gives me that golden scrap of Pythagoras, (as he calls it,) *δικαιος ἡ αράξη οὐδὲν ναι*. Hoping, poor Gentleman! that *δικαιος* had signified *virtue*, and *αράξη* *poverty*: and he might e'en as well have quoted that scrap of Camden, *Ἄρντιας λόγος οὐδὲν εἰς μάτια κερδονεί*. For *δικαιος* there signifies *power*, and *αράξη* *necessity* or *fate*: which is plain by their being so rendered, and by the foregoing Verse, in which Pythagoras advises a man not to quarrel or part with a friend for a small fault, but to forgive him, *οὐει δύνη*, as far as he was able; *δικαιος ἡ αράξη οὐδὲν ναι*. For he that forgives another to the utmost,

almost of his power, will very near as certainly forgive him, as if it had been so decreed by the fates. I think somewhere in the New Testament that *ἀόργανος* do signify necessities, or as we say streights: under which are comprehended not only money-streights, but all kind of inconveniencies, which are difficultly to be avoided: such as dishonour, false friends, sickness, or the like. But as for *αρέγχων* signifying poverty, I phantie it will be a very hard matter to find it, not only in Pythagoras, but any where else, except it be in such a Book as *Lycosthenes*. Now, Sir, after all this, it is all one to me what the true meaning of the word is: and I had not taken any notice of it, but only I know as I said before he quoted it out of malice, on purpose to make me fret, and hang my self. And so he does another piece of Greek, in what he says concerning Schools; viz. *την μεταρρυθμίαν φύγει οἰνόπαντος* by which he intended doubly to kill me: First, because 'twas Greek, and then because

cause he tells me, plodding Aristotle said it ; and that it was as well said as if Cartes himself had said it : and think he, that same ~~ειναι~~ is a thundersing word, and will make the Rogue eat his very flesh for mad-ness. And I'le translate it thus ; ~~πάντα μεταβολὴ σοὶ εἰμινίσι~~ changing foundations is oftentimes of dangerous consequence : Being, Sir, ( as you must needs think ) deadly mad to hear a sentence out of Aristotle, so magnificently translated against me ; I was resolved, if possible, that the sentence should not be in Aristotle ; or if it were, it should require no-thing near such a glorious and dread-ful Translation. And I profess, to be short, Sir, I was made happy, and had my design : for ( as I believe ) that sentence is no where to be found in plodding Aristotle, but in plodding Themistius, a plodding Commentator upon plodding Aristotle : and besides, ~~ειναι~~ does not signify a calf with five legs, a colt with three heads, or any such frightful and monstrous thing ;

thing; but very mildly, as one can desire. For Aristotle, in the fourth of his Physicks, *de iis que in tempore sunt*; finding fault with those that thought that time it self did alter, and corrupt things, puts in these words, *αὕτην οὐδενα τὸ άρχοντος, i.e. that motion (not time it self) is that which alters things, or that puts things out of that state and condition in which they are; upon which words Themistius thus comments: Πάντα μετα-  
ειναι τούτης η δύναμις; that is, if an old barn or an old tree tumble down; it is not meer time that rots them, or tumbles them down; but it is *ιεράνης* that does it, i.e. the wind, the weather, or somewhat else that makes holes in them, and puts them out of their place. Now, Sir, as I told you before, it is very indifferent to me what this and what t'other word signifie; only I would have had him left out the abuse, and not have told me, that *it was as well said as if Cartes had said it*; because it is just as well, and no better; it being*

being a fundamental principle of his Philosophy, that all alteration is caused by motion.

And so let thus much at present serve for the second Answerer: after whom comes the Doomster, or Fire and Brimstone it self; who pulling out of his Magazine, four or five sermons concerning the existence of a God, the Authority of the Scriptures, Providence, &c. and raking together an hundred or two of names for me, and all the curses in the Bible; he bundles up all this together, and in as dreadful black, as ever was branded upon wool-pack, he writes *Hieragonisticon, or an Answer to my two Letters.* I looked, Sir, upon some few Pages, and I find all this comfort for my self; an Universal repaginizer, Popeling, a worshipper of the beast, Loyolite, Jesuited Pandor, Herod, Judas, Pilate, Antiscripturist, Antichrist, Antiprovidentialist, Atheist; to whom, Sir, I have said very little, but only told him that he was mad, and that I was not singular,

singular, for the rest of the world did think so. Perhaps, Sir, you may have a mind to know how it is possible that a *sermon* for *Providence* should be against me, and how he should get it in, or any thing like it. If you remember, Sir, speaking somewhere in my first Letter concerning the great convenience of a tolerable maintenance, for the Ministry; it is there said, that people should not be suffered to take away from God's Priests, what he had designed them, lest some thereupon should think that he seemed to take no care of them: Upon which, he springs forth. Say you so! What are you there abouts? Nay, even off with your *Masharado*, and profess your self a right down *Atheist*, or *Antiprovidentialist*: which if you do, then (by the grace of God) I'll pull out one of my best Sermons, concerning *Providence*, and so shamefully rout you, as never *Heathen* was routed: and so away he goes, proving *Providence* as hard as ever he can.

I hear, sir, of eight or ten *Answerers* more that may possibly come out this *Spring*, if it be seasonable and warm: but if they do, I shall make some interest to get my reply into *Muddiman's Letter*, or to stand at the bottom of the *Gazette*, amongst the *strayed Horses* and *Apprentices*. For you know, sir, I have nothing more to say; unless it may be here convenient, sir, to beg so much room in your *Letter*, as to desire those (if there be any such) who are still offended, at what I said concerning *Allegories*; to read one place of *Scripture*, as well as another: and when they have read, and well weighed, what is said by St. Luke c. 8. v. 9. That *his Disciples did not understand the Parable of the Sower*; and not understanding, desired the meaning; and (as the Learned Dr. Hammond notes) *Christ answered, that he did it on purpose, as a punishment to those that had had clear means and perspicuous expressions and manifestations*; that seeing they might not see; that is, clear

clear means was now denied unto them, and none but parables was allowed, as a punishment of their former obduracy against his means: As also, upon what occasion it was that our Saviour said, St. Matth. 13. 14. And seeing they shall see, and not perceive, i.e. (as the same Doctor observes) being an obstinate people they shall not receive so much profit as otherwise they might: things shall be so enigmatically, and darkly represented to them, so that they (having before shut their eyes) shall now discern but little; and what follows, v. 15. For this peoples heart is waxed gross, &c. i.e. (speaking still of making use of Parables) and this is a just judgment of God's upon them, for their former obduracy and obstinacy; in that they would not see nor hear heretofore: I say, when they have considered of these, and many such like places of Scripture; and after all, they shall still think, that they have as much reason to punish their auditors, as our Saviour had some of his: Nay,

to

to torture them with Allegories ten times more remote from common apprehension ; I have nothing to say to them, but only to leave them to their own way, and understanding.

But it is time now, sir, to take my leave of you, and (setting aside all fashionable conclusions) I desire that I may do it with what *Bishop Sanderson* says in his first *Sermon ad Audiam* ; which possibly may do some body or other more good, than any complement could ever have done you service. He speaking, sir, of making use of *Rhetorical Ornaments and Elegancies in popular Sermons*, says thus ; That as such things are sometimes very allowable, useful and approved of by Scripture it self ; if it be discreetly and sparingly done, and counts those uncharitable, and unjust, that in general condemn all such *Rhetorical Ornaments* as savouring of an unsanctified spirit : So (says he) I confess there may be a fault this way, and (in young men especially before their judgements are grown to a just ripeness)

ripeness) many times there is, For (as he continues) affectation in this as in every thing else is both tedious and ridiculous; and in this by so much more than in other things, by how much more the condition of the person, and the nature of the business require a sober, serious, grave deportment. Those preachers therefore by a little vanity in this kind, take the readiest way to bring both their own dispositions into question, and the sacred word they handle into contempt, that play with words as children do with a feather.

I have been mistaken by some, but however I hope you will always think that I am,

Sir,

Your most humble Servant,

T. B.

The

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LIMI

A  
LETTER  
To B. O.

The Publisher of Mr HERBERTS  
Country Parson.

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From T. B.

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L O N D O N ,

printed by E. Tyler and R. Holt, for Nathaniel  
Brooke, at the Sign of the Angel in Corn-  
hil, near the Royal Exchange. 1672.

THE

Job

according to the original text of the

Georgian Psalter

of T. T. T. T.

1800

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according to the original text of the

THE: THE: THE: THE: THE: THE:

A LETTER, &c.

Honour'd Sir,

I Received your fifth *Paragraph* (as you call it) long since, wherein you tell me, that I am the *Author* of a *scandalous Book*: and if I had the very next day sent you word back again, that I am not the *Author* of any such *Book*; I had given you just as full an answer, as you have given reasons that I am so. For that great service, *Sir*, that you have done the *Church*, and are able still to doe it, I have a very great respect for you: but I doe much wonder, that you would not a little defer calling any *Book* *scandalous*, till you had thought of some bet-

ter ways to make it appear so: or have told me what you meant by *scandalous*. For you know, Sir, the word has been taken in so many sences that there has been a time when *Almond butter* has been counted *rebellion*, *Minced Pye Idolatry*, and if a little *Wine* were put thereunto, it was as ill as ~~worshipping~~ the *host*: and to eat *Custards* with *spoons* was abominably *scandalous*, but to be lengag'd in *Sack* possett up to the eyes, with *Ludites*, was *Christian*, *Orthodox*, and *Brahberry*. Therefore when you say that that *Book* is *scandalous*, if you mean that it puts men in mind of their follies, that it abates the glory of some mens preaching, that some people now are no longer making their *Sermons*, if you mean that some dislike it, wish that it never had been Printed, are very angry, may be staring raving mad; I know then that it is so very *scandalous*, that there be those that are lovers of themselves and only of their own way,

way, that at a venture they will  
the Author hang'd, a thousand and a  
thousand times over.

But if you meant any thing more  
by *scandalous*, I wish you had made  
it out. For I would not have you  
think, *sir*, that you have done  
enough towards it, only by saying  
( as you doe ) that *I am puffed*  
*up*, that if *I had known* the *man*  
that *preached* upon *Weep not*, &c.  
*I ought to have cryed* : *That my*  
*book has given offence* to *diverse*  
*eminent grave and Learned men* ;  
and is *loathsome* to *all good men*.  
*That Henry the eight had like to*  
*have been in Orders*, &c. and that  
*you know of two or three Noble mens*  
*sous that in former times were in*  
*Orders*, and of six or seven that at  
*this present are* : and that an *holy*  
*man in a poor Living is in the*  
*kingdome of Heaven*, if there be  
*one upon Earth* : which ( you say )  
you believe, because you durst un-  
dertake to hold this Thesis against  
any *Jesuit*, viz. *Status inopis paro-*

cht in Ecclesia Anglicana, est per-  
fector statu enjuslibet Monachus in Ec-  
clesia Romana. But I suppose, sir,  
when you design'd me a Paragraph,  
and to call my Book *scandalous*;  
you intended some better reasons,  
if you had not forgot them. But  
I pray, sir, how come you to  
think that I was puffed up? I pro-  
fess, sir, I don't find my constitu-  
tion to be a whit more *scandalous*  
than formerly: My pulse beates  
neither faster nor loftier: the same  
girdle still takes me in. I neither  
sleep deeper, nor eat more. I have  
not I confess lately examin'd my  
foretop; that possibly may be a lit-  
tle started forth; but otherwise I  
know of no alteration in my  
self.

Again, sir, you'd have me to  
have cryed and pitied him that  
preached upon *Weep not &c.* rather  
than *have &c.* I pray, sir, to  
what purpose? that man is quiet  
in his grave, and I did it not be-  
cause he or his *Executors* had e-

ver

ver affronted, or offended me, but because I knew of no better instance to represent the vanity of such kind of idle *shreddings*: and to put an end to the extravagancy of them. I intended to vex no man now alive in the whole world, not to please and delight my self in triumphing over the imprudences of the dead: but yet, for all that, some people are resolved to think, that I am a Devil I know not how big. However, my Conscience tells me, ~~ad~~ what was my design: and I bless God Almighty that he put it into my mind, and that I was enabled to finish it.

Neither would I have you, *sir*, so over-confident that that same *book* you call *scandalous*, is so very offensive and loathsome to all good *men*. For I am sure you have not lately spoke with all the good *men* in the *Nation*: For I know severall that are not of your opinion, and that are very good *men* too:

and

and for ought I know, as good as yours: they being as eminent for learning, for piety and for suffering too: and then I am sure, you'll acknowledg them to be without all doubt good: I say, I know several, and such who were born much above founty yeares since, ( for if they had not, with some they would not be worth sixpence a hundred ) that at the first reading thought the design to be honest, and the Book still to be usefull: and if I be puffed up with any thing ( as you think I am, Sir, ) it is not I'll assure you with any jest, story or gloss, that you there finds; but to hear of some that are thoroughly convinced that it is not the best way to spend two dayes of three either in dressing up plain sense and meaning with obscure Rhimes and Jingles, or with other sorts of elaborate, useless fineries.

I suppose, Sir, I am to look upon my self concerned in all your fifth Paragraph: But when you tell

men of some persons of Honour, that  
have been heretofore, and of o-  
thers that are now in holy Orders,  
I know not how it should come in-  
to your mind, to think any thing  
of that against me; whose great  
design it was that there might be  
ten times as many; and though  
you are pleased to say, that *an ho-  
ly man in a poor Living is in a  
kingdom*; yet I hope, *Sir*, that your  
intentions of augmenting your  
own *Living*, for the advantage  
of your successors, will not re-  
move you ever a whit the fur-  
ther, from that *Kingdom* you there  
mean.

If you desire, *Sir*, any further  
satisfaction, I must refer you to my  
second Letter: which I think is  
plain, even to those very men,  
that *would* not understand my first;  
notwithstanding those two ob-  
jectors that now follow.

I have nothing more, *Sir*, but  
to let you know that notwithstanding

ing all this, I have a great esteem for you : not only because you dealt friendlily with me, but because you ought to be esteem'd by all, as you are by

### *Our humble Servant*

T. B.

teßt du sie nicht nur H  
um es noch besser zu tun. Ich kann  
es nicht in die Welt bringen. Ich kann  
nicht viele Städte besuchen, nicht  
viel um herumkommen. Ich kann nicht  
do one thing, nicht  
viel von Tradition  
und nicht etwas machen, das es nicht  
-bringen kann. Ich kann nicht  
gut

ecem  
you  
be-  
nd  
A  
LETTER  
TO THE  
AUTHOR  
OF THE  
Vindication of the  
CLERGY:  
From T. B

— *Silvestrem tenui.*

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L O N D O N ,

Printed by E. Tyler and R. Holt, for  
Nathaniel Brooke, at the Sign of  
the Angel in Cornhill, near the  
Royal Exchange. 1672.

СИДЕР

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A LETTER, &c.

SIR,

**A**lthough for your own convenience and service, you have appointed me to be young *Shimei*, *Fanatical skip-jack*, *Secretary to a Committee of plundered Ministers*, and *Secretary besides to another company* that believe no *life after this* ( which is very nigh, as bad as the former ) yet, for my part, I am fully resolved to apply my selfe to you, only by the way of *dear Sir, sweet Sir, and sometimes plainly, Sir.* For if I should goe and call you *Giles of Tilbury, Philip of Southampton, Gabriel of Doncaster*, or the like; your name perhaps all this while may

may be Zoroaster, Zerubbabell,  
*Boreas* or *Boanerges*. But let it be  
 what it will, and live where you  
 can, on this side or beyond *Trent*:  
 nay, live as far as *Barwick* upon  
*Twede*, *Sir* still holds good, and  
 will find you out there.

And now, *Sir*, in the first place;  
 I must return you many thanks, for  
 your extraordinary kindness to-  
 wards me, in respect of what I  
 found from your *Brother Answerer*,  
*W. S.* For though you tell me  
 (p. 26.) that *he was too civill to*  
*his old acquaintance, and too free*  
*and prodigall in his concessions*:  
 and though by your fiery and fierce  
*Latin*, (*facit indignatio*) you put  
 me into a most dismall fright,  
 and had like to have made me  
 miscarry: Yet I plainly per-  
 ceive, where there is any thing of  
 sound and substantial tendernes at  
 the bottom, nature cannot dis-  
 semble long, but must needs dis-  
 cover some of its sweetneses. For  
 whereas *severe W. S.* confin'd me  
 wholly

wholly to cracking of Nutts ; you are pleased, Sir , to give me my choice of happiness and imployments. For when I am altogether tired and scorch'd with chasing *butterflies*, then have I your most gracious leave to retire either to my pilling of strawes, or to coole myself, and my chicken broth, or to call in at the *Market Cross*, and rest my self in the *Pillory*; a very landable place, and allowed of by authority.

And therefore, I say, I must upon all occasions, acknowledge my self to be yours, for these and many the like affectionate expressions, in your *Vindication* : which, when I well consider, are so very sweet and engaging, that I must need hold my self obliged, for your sake, at any time, either to skip off a *Steeple*, or to make an end of that odd jobb of work which *Nicanor Selencus* left unfinished between the *Euxine* and *Caspian* seas ( if you be very sure, that it was ever begun, for I

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have a scurvy fellow that doubts of it;) nay, when my hand is in, I care not a farthing, if I carry on that other *massy* business in *Acchias* for what's *massiness* to me, when there's a friend in the case. In short, *sir*, you cannot easily devise a task, to which I shall be unwilling, unless it be to *answer* your *Book*. And, as to that, I must by all meanes beg your pardon; being not at all in the humour, to reply to that which was fully answered, long before it was printed; *viz.* in my *second Letter* called *Observations*: upon which you have some short *reflections*, in a *Postscript*: and if you had reflected but a little more, I am confident you might have easily perswaded your self to have burnt your *Copy*. For in all your *Vindication*, if any man, that does but understand sence from words, can shew me but six lines that pretends to Argument, or Objection, that was not half a year before urged by *W. S.* and to which some *re-  
spond* *ply*

ply was not thereupon made; then will I oblige my self to get all your *Book* by heart ( which I would not doe for a small matter ) or be at the charge, to procure some body to turn it into most stately *Heroick Verse*.

Now, I do suppose, it may be convenient for you to call this ( as you doe all that I say ) a *flame*, a *whisker*, a *Caprice*, a piece of *spight*, *malice*, *calumny* and *spleen*. But I care not for that: for if the same *whole world* ( to which you so often appeal ) be not of my opinion, I'll give you all my interest in it, for those same *three poor pennies*, which, you know, is the *full price* of my *planet*. If you please, Sir, we'll try two or three places. My friend *W. S.* comes forth, and desires to differ from me, as to the business of *schooling*. For says he, ( p. 37. ) *Though the understanding that is in man does indeed early discover it self; yet memory is the great storehouse of understanding*:

and if the memory be sufficiently im-  
ployed at schoole, it will lay a good  
foundation for the perfecting the un-  
derstanding afterwards. This was  
W. S. his opinion, and objection:  
to whom I reply'd, your Humble ser-  
vant W. S. and some little more be-  
sides according as I was able. I  
know not how long after, out  
comes the *Vindicationer*, and  
spruces up this objection, with some  
fine bedeckings, and embellish-  
ments, and a needless quotation out  
of *Plato*, and brushes forth, as if he  
had discovered a third Indies; say-  
ing, *Every body knows but the con-  
temner of the Clergy, that Children  
have a moist and supple brain,  
like soft wax capable of any impres-  
sions, and that memory is the most  
early faculty of the soul, which exerts  
it self in the very dawning of sense,  
and cogitation, ( wherenpon *Plato*  
calls it the mother of the Muses )  
and is in its prime and meridian vi-  
gour, before *Imagination* or *Phancy*,*

much

much less understanding and judgment come perfectly to them. Now, sir, doe you think that I am such a fool and owle, as to reply to any such thing as this? You tell me that a *child's brain* is like *soft wax* : and I tell you, that if you had put to your *soft wax*, *plaister of Paris*, *Puff'd past*, *Curds* and *Apple-sance*, I would not have answered you one word. And what do I care if *Plato* calls memory the *Mother of the Maids*? I have nothing to say against *Plato*: but I have only this to say, that if that be the opinion not only of *Plato*, but of the *Brachmans* and *Gymnosophists* of *India*, the *Bards* and *Druids* of *Gaul*, the *Magi* of *Persia*, the *Chaldaeans* of *Babylonia* and *Assiria*, the *Priests* of *Ægypt*, and of every one of the *Philosophers* of *Greece*; I am so very busy and surly at present, that I will not speak to any such thing. Indeed, as to what I said, of mixing at *School* some other pleasant

C c 3 learning

learning with Greek and Latin; you differ a little in your accompts. For all that *W. S.* objected was, that it is more proper to learn those things which I mentioned afterwards. But that you may be sure to out-go him, and not to grant so much as he, you are of opinion, that to goe about to teach a lad of twelve years of age a little Arithmetick, or the circles of the Globe or the like, it is ~~as~~ <sup>as</sup> every whit as impossible as it was for *Nero* to cut a channel from the lake Avernus to the mouth of Tiber, and to pierce the massy Isthmus in Achaia ~~or~~ <sup>as</sup> it was for *Nicanor* *Seleucus* to cut the straights between the Euxine and Caspian seas, or for *Cleopatra* that which divided the red sea from Egypt; nay, 'tis not only *Impossibill* but *ridiculous* such a monster, as that teeming Africk never brought forth the fellow of it, and every whit as ridiculous, as if you put *Her-cules* shoes upon a dwarf, or as if *Lambs* could ride <sup>where</sup> *Elephants* are forced

forced to swim, or as if every little Philistim, could play at quarter-staff with Goliah's beam. Now, W.S. did not think it thus vengeanceably impossible ; but only that it was not the most proper time.

In like manner, there is some little difference between you, about your believing that there might be a reason, why *Lawyers* and *Physicians* prove better than *Divines*, having the same education. As for modest W.S. he only wonders a little at it, and says it is very strange if it should be so : but he does not defy all reason, that might be given : not knowing but that there might be one in *Banks*. But when you come to consider of it, half a year after the reason was repeated out of my first letter, you fall on to purpose, and challenge all the *Logicks* in *Europe* to make it out. I wish with all my heart, Sir, you had not challenged them every one. For

Ile warrant you besides *Burgersdicius*, *Heereboord*, *Craccanthorp*, and *Keckerman* there be vourty at least. The King of Spain (to my knowledge) has abundance of *Logicks*, and Ile assure you the French King wants neither *men*, nor *Logicks*. Indeed I must wish again, that you had thought of it a little better: for this same *Europe*, Sir, is a very large place, and will hold many *Bushels* of *Logick*. For as I find in a learned *An-*  
*Cluar.* <sup>in</sup> *prod.* <sup>in</sup> *Glog.* <sup>in</sup> *thor*; *Europe* reaches *Eastward* as far as the *Ægean Sea*, *Hellespont*, *Propontis*; nay, as far as your very *Pontus Euxinus*, and beyond; and then *Southward*, *Northward* and *Westward*, I know not how far.

I must confess, that there be two or three things against my *Letter*, that are near upon as *massy* as the very *Isthmus* it self; that wound me for ever, and make me groan again; which were not at all taken notice

of

of by *W. S.* but whether he over-  
looked them out of friendship, or  
tenderness of nature, or weakness of  
eyes or understanding, I am not able  
to say ; but sure I am he saies not one  
word of them : The first that I took  
notice of is pag. 38. where you are  
very severe upon me for maintaining  
that a *break-fast* is like a *fast* ; and  
that *any Text in the Bible is more like*  
*an ingenious Picture, than a Break-fast*  
*is like a fast* ; and you desire the *World*  
*to judge, if it be not a very odd simili-*  
*tude.* Now because this is an abso-  
lute new objection, wherein my re-  
putation is much concern'd, and a  
matter of so great moment, that it  
is quoted again, as an everlasting a-  
buse to me, therefore I must answer  
as warily and distinctly as the case  
will admit of : which I shall do in  
these three following Propositions.  
First, I confess, grant, and acknow-  
ledge, that a *break-fast* strictly and se-  
verely taken, is not at all like a *fast* ;  
In the second place, I do lay down  
and hold (and resolve to do it to my  
dying

dying day) that a *Break-fast* may be as dreadful as a *fast* ; provided it be an old Parliament one ; for that alters the case very much : for the clearing of this, turn to plodding Aristotle, *de oppositis*. In the last place I do most stiffly maintain, that I never said that a *Break-fast* is as dreadful as an old Parliament fast : but I'll tell you what I said, that the repetition day for the grammar is usually as dreadful as an old Parliament fast : and fourteen lines after, I said, (and will say it again for all you) that to be bound to get two or three hundred Verses out of Homer for break-fast, is no very pleasant task. Now I profess it was a spiteful, fanatical, skip-jack trick of mine, that I did not right down say, that a *break fast* is like a *fast* ; (the two words are but fourteen lines distant one from the other;) for then you might have enlarged the Title of the *accusation*, that was to be written under me — The Author of the Contempt of the Clergy, &c. and that saies

since that a fast is like a break-fast; Another thing that was wholly forgotten by W.S. is that he takes no notice at all, how greatly convenient it might be, if there were pretty store of such as were poor and ignorant, mixed with the rest of the Clergy: for as you very well observe pag. 21. this makes up the *harmony* of things: for, say you, were there not an Ignoramus or two amongst the Lawyers, some Quacks and Empiricks amongst Physicians, some Idiots in the Schools of Philosophers, some dunces in the number of pretended Scholars, and some poor Gentry amongst the rich, there would be no *harmony* of things: not any at all, most certainly: but all the Clergy would be as dull as a barn-door. There is also one thing more that you urge against me, p. 93. that must go wholly for your own; and it is this: Supposing a Vicar has but a groat in the house, it is a most unimaginable thing, that he should break such an entire sum, and spend his penny. Now

I durst not for my ears, go about to make any reply to this: because you say it is a calumny that has so little of probability in it, that the Divel himself cannot believe it: and I have no mind at all to dispute with him: and therefore this must be registered and allowed of as an unanswerable objection against me; and wholly of your own invention. I'le take care it shall be fil'd amongst the *Gazette* and *Philosophical News-books*. But indeed as to the advantage and convenience of using of *Latin* in *Sermons*, where no body understands it; I must needs do *W.S.* so much right, as to confess, it was not altogether forgotten by him; but withall it must never be denied but that the four Reasons that you have added, have so very much strengthened and advanced that busines, that *W.S.* cannot come in for above a *fifth part* of the glory. For, first of all say you, *It may be convenient for the Minister, to quote out of the learned, Greek or Latin, though no body understands it,*

it, to distinguish himself from such who preach altogether in *English* at *Conventicles*. Admirably well contrived! for if they were distinguished by nothing else, but by observing the *Canons* and the *Act of Uniformity*, it would be very hard to know one from t'other. Secondly, because *Authority is a more effectual Argument ad hominem, than a Demonstration*. That must needs be, because it is supposed that these same *homines* do not understand a word of it; and so it must work most wonderfully and effectually. Thirdly, it is very convenient; for, though the people do not understand a tittle of it, yet so long as they understand more than they can commonly remember, it is well enough. O 'tis extraordinary well! And lastly, because a man may so preach in *English*, that all people shall not understand him; (that is, if he gives his mind to it, and makes it his business;) for there be *Novum in a Chapter of St. Paul read in English*. Is it not great pity, that you were not matched to that same

same seeming Africall you speak of : what a breed of *Reasoners* would the World have had ?

Now, would it not make any one in the World raving mad, to hear such stuff as yours boasted of for fence ? but for all that, I shall take up my self according to the *Philosophers* Rule, ~~when manhood grows exalted~~ and not be so angry, as to answer your *Book*. Nay, more than that, I intend to be reconciled to you, to love you, and entertain some hopes of you, upon condition you'll promise me three or four things, which I must heartily request of you : and if all the World do not say that they are very seasonable and proper for your Constitution, I'll undertake never to beg any thing again.

In the first place therefore I do most earnestly request of you, that you do not for the future print any *quibbles*. Be as merry as you please, and as witty as you can afford ; but for one so extraordinary full of *demonstration*, and so very well acquainted

guainted with *Euclid*, even from a shoulder of mutton to a dish of wild fowl, for such an one to play and trifle with words will certainly in time very much abate your reputation, and more than that weaken your rational parts. What an easie matter had it been for you, when you were speaking of *English Disputations* and *Declamations* being used in *St Pauls*; to have said, that it was allowed of by the *Usurper*, or by *Oliver the Tyrant* & but you must go and say *it was connived at by one Tyrannus, but you did not mean him in the A&S.* It was great pity indeed that you did not mean him, because he was dead five or six hundred years before *St. Pauls* was built. In like manner, when you tell us, pag. 75. that *it is not at all likely that star-board and lar-board, &c. should ever come into a Sermon*, since *Pulpits made of Ships beaks have been out of fashion*: You had better have given any other reason of its being unlikely, than that: for though by chance I take the *Jest* of

of it, because I have read *Godwin's Antiquities*: yet how shall those poor Readers make shift to admire you, that do not understand the full signification of *Rostrum*, and the History of *Roman Pulpits*.

I desire also that you would consider that there be some *phanſies* which at their first *foundation* were very good and laudable; but when they have been torn, and tossed up and down, by every body, for an hundred years together, they then become tiresome, and degenerate into all the iniquity and nauseousness of a *quibble*. For example; suppose you have a mind to abuse a man to death, and to tell him that he talks like an *Apothecary*: do so; spare him not at all, but down with him, and make the Rogue sufficiently ashamed of his folly, and *Apothecaryſhip*: but ( if you love the prosperity of your Family ) I desire by all means, that you do not train it in with a Story of Doctor three or four lines before; telling him that *for such a thing to be so or ſo is indeed the*

the opinion of one Doctor ; but what if he should talk all the while like an Apothecary. So to tell a man that he is an *Hogshead*, is searching questionless, and goes very deep ; but if you put *empty* before it , and tell him that he is an *empty Hogshead*, then I count there's little hopes of life ; but if he chance to find the word *Tun* within five or six lines of this abuse, he presently takes heart thereupon, begins to crawl again, and does not care at all for dying.

We must alwaies grant, *Sir*, that it was very well done of him, who first observed that where *God had his Church*, the *Divel had his Chappel* ; and it was pretty well done of him, that observed the same in the second place ; but to go on, and observe it over, and over, and over again, without all doubt, does take very much away from the primitive glory of your observation. And thus *Nicholas Nemo, diebus illis his dayes, to be born under a threepenny Planet, to render quantum debitis into pure curre*

tant English money, to correct the defects of nature's pencil, and many such like (which you abound with) were questionless at first very ingenious and without all exception; but the jestingness of them, by too much using is so utterly worn out, that they will work no more than the powder of an old post.

But amongst all quibbles, as you desire to flourish and be for ever famous, be very sparing of such that depend wholly upon the Title and outside of Books, viz. *as iauris, Hobbes his Creed, the Gentleman's calling, Ignoramus*, and such like; for they lying very obvious to every ordinary phansie, you may chance to make a jest, that has been made an hundred times before. You'll find this, I promise you, to be very good advice, if you consider well of it.

Now I am, I must confess, perfectly of your mind, as to what you say, pag. 59. concerning the great advantages and excellent use of quibbles, if handsomly managed, by reason

son that they are a great promoter of health in general, and an easie amulet against some distempers that hang about sedentary men in particular; that they unbend the mind, loosen the distended nerves of the soul, and revive its drooping spirits after a wonderful manner: which agrees very well, with what the worthy *Author Wills Commonwealth* says in the first part, pag. 215. concerning *Musick*, viz. it is the bodies best recreation, it overcometh the heart, and comforts the mind, it is the *Queen and Mistress of the soul*, it is the loadstone of fellowship, the chearful reviver of dunned spirits, the sole delight of dancing, and sweet-meat of sorrow — But let me tell you, that neither your self, nor that learned *Author*, have spoken half home to the business. Alas! dear Sir, you speak but timorously and modestly; this is nothing to what I can tell you. What think you of him that without any Vulgar Instruments used for that purpose; only by the help of a good lusty *Joque*, and a *Jew's-trump*

D d 2 couched.

couched a *cataract* of seven years standing: and of another who quibbled a *Wen* of the forehead, as big as a Gooses egg. Great cures upon my word! and the greater, because these sorts of *Medicines* work chiefly upon the lower parts. You would wonder, *sir*, to see what a vast quantity of *gravel* hath come away upon two or three *jeſt*. It is reported of one *Harmonides* (not your *Harmonides the Fidler*, but another that I have) who having bin tortured several days with the *Stone*, and trying several *Medicines* to no purpose, was advised at last to ſend for ſome ingenious *Jeſter*: no sooner was the ingenious come into the house, but presently the pain much abated, (for a *jeſt* you muſt know, if it be ſtrong, works at a diſtance as well as the *Sympathetick powder*,) and being carried up into his Bed-chamber, he let go a *phæſie* of a good moderate ſize, (but whether it was *quibble* or *joque*, my Author does not ſay,) upon which the *Stone* preſently turned; and adding

to that , one a little stronger , it was soon after voided . Neither is this at all unlikely , when we call to mind how plentifully a great Person of our own Nation bepissed his breeches , after a long stoppage of Urine , merely by one *jest* of the Doctors ; when all his *drugs* would not draw one *drop* . But were there nothing in all this that tended to the commendation of a *jest* , yet certainly they ( from what you say ) are very allowable , sacred and Orthodox ; because ( you know ) *St. John went a Partridge catching when he writ his mysterious Revelations* ; and what is more like a *Partridge* than a *quibble in Feathers* ?

Now , I would not have you think me so spiteful and malicious , as to say , that there is nothing of real wit in your *Vindication* : for let people say what they will , and carp , and catch , and except , and caprice , yet they are forced to acknowledge in spight of malice and calumny , that there are in the whole *Vindication*,

four or fiye as good, clear, and well dressed humours, as ever were made: and lest you should think I flatter, I'le tell you the very places, that you may know what is approved of, how to value your self, and to do well again when occasion requires. The first happy thing that is approved of by all, is your putting in that *scrap* (as you call it) of *the Poet*

— *Quid enim tentare nocebit?*

And then your saying immediately after, that you did it on purpose, because you knew it would trouble me viley; and I'le assure you it was well ghesed; for I hate such a *scrap* of *Latin*, as I do a *Viper* or *Toad*: and though I made shift to take a slumber of seven or eight hours that night; yet I found that your *Poet* rejoyned next morning most horribly: and I'le assure you, it cost me a glass of *aqua mirabilis* to compound with him, to be quiet. The next humour that they all grant for good and

and very allowable, is your telling me that you had got ground of me, more than I did allow the Vicar for his Glebe. It was well observed; for I do confess I do allow him but a little. The next is ( that is allowed ) your calling *Cicero's son Mark a codthead*: they acknowledge it to be well said, and true; for the *Rogue* proved not otherwise. A fourth is your forgetting the *Roman Lady's Bitch's name* that *Thesmopolis had the tuition of*: these are all that I can get to be generally allowed. I have put in hard, I'll assure you, in all companies, for two or three more: as for example; *the Papist and the Puritan being tyed together like Sampson's Foxes*: I liked it well enough, and have beseeched them to let it pass for a phansie: but I could never get the Rogues in a good humour to do it. For, they say, that *Sampson's Foxes* have been so very long, and so very often tied together, that it is high time now to part them. It may be, because something very like it is to be found in a printed

sermon, which was preached thirty  
 eight years ago; it is no *flam*, nor  
*whisker*; it is the 43. Page upon the  
 right hand. Yours go thus: viz.  
*Papist and Puritan like Sampson's*  
*Foxes*, though looking and running two  
 several mayes, yet are ever joyned toge-  
 ther in the tayl: my Authour has it  
 thus; viz. the *Separatists* and the *Ro-*  
*manists* (there's for your *Puritans* and  
*Papists*) consequently to their other-  
 wise most distant principles do fully a-  
 gree like Sampson's *Foxes*, tyed toge-  
 ther by the tayle to set all on fire, al-  
 though their faces look quite contrary  
 ways. I phansied a good while those  
 two Stories you tell, pag. 41. how  
 that *Socrates* (though his Mother  
 was a *Midwife*) could not make his  
*Scolars* bring forth any *Science*, un-  
 less they had understanding to conceive  
 it: and that it was ill done of *Cicero*  
 that he did not examine the boy *Mark's*  
 parts before he went to *Athens*. But,  
 I profess, (I know not how) it came  
 at last into my mind, that I had learnt  
 this at *School*; and looking into my

*Clerk's*

clerk's formula (out of which I used to steal my Themes) upon that close and elegant discourse, *E quoque ligno non sit Mercurius*; there I found them both in the very beginning of the Speech, viz. *Socrates*, &c. But this I must confess was Mr. Clerk's rudeness: for if he had taken care (as he ought to have done) to have placed those two *historical observations*, a little deeper into that great Controversie, you might then have been supposed to have fetched them from some other *Authour*, that was nearer to the *Original*. I have heard very often mention made of your calling a *dish of wild fowl* a *Pyramid*: but whether they approve of it or laugh at it, I cannot yet certainly tell: (when I certainly know you shall have an accompt.) But I must seriously tell you that as to the *beards being made of certain she Asses manes*, I have very little hopes of putting that off; (and I am somewhat afraid that the *shoulder of Mutton* or *Triangle*, will lie upon my hand;) but you may

may be sure I'le do my best endea-  
vour. Perhaps you may think it  
convenient to write some small  
thing, and explain it: but if it ne-  
ver goes off for a phantie, seeing there  
be three or four that *Hell* it self can't  
except against, especially that of the  
*chasing-dish being an Hypothesis* which  
I had like to have forgot; the truth  
of it is, it was a very pretty thought,  
and I am confident will alwaies be  
so accompted.

Now, I must confess to you, that this  
same phrase of *pretty thought*, is none  
of my own; but (as I remember)  
tis in some late *Play*: which I thought  
fit to tell you, that you may be sure  
of what you ghefs, *that I do sometimes  
borrow*, and (as I am your friend) I  
advise you to learn to do so too. For  
rather than I would stuff out a *Book*  
with *Lot* and *Lottery*, *Churches* and  
*Chappells*, *Jachin* and *Boaz*, with my  
old friend *Nicholas Nemo*, with *Pun's  
quibbles* and *small jests* a thousand  
times said before, and with all the  
featnesses that three *Languages* can  
afford

afford towards a poor phansie, I would advise you to take that course which you think I do, and write farces, farbles, frequent company and steal from clubs, ransack all Romances and Plays, written before or since the King came in. I would not stick at that ; I would be for *heyte teyte*, a *cock* or a *bull*, an *horse-shoe* or a *mares-nest* : I would make friends and get to be Secretary to some learned Committee, (Baccaline perhaps may sell you his place, for two hundred Guineas ; for he hath got stock enough to set up for himself) and then get by heart their *dogmes*, *resolves* and *decrees* ; may, rather than fail, I would get another to write the *Preface*, or do any such thing : For, upon my word, if you go on thus, you'll be in as great danger of *breaking the neck* of your parts, as you think the poor Lads to be at *School* by venturing upon any *solid learning*. And as I would request you, for the future, that you would be very careful of *breaking the neck* of your phansie : so take some care,

care, I beseech you, of necking your judgment ; but above all things be very wary of calling that *Euclid* that does not conclude at all. If you had only said that you would endeavour to make such a thing out, or that you did not much question but that you should do it, and that very plain too ; people would not then have called for their *Rule* and *Compasses* but to say, that you would make it out *as clear as any Demonstration in Euclid*, and moreover to write, *quod erat demonstrandum* after such loose and wide reasonings, that would scarce hold a *Pike* of half a yard long (a Metaphor taken from a *net*, which I have seen as well as a *Ship*) was very rashly done. You had much better have sworn it off, as the *Poet* did his *Play* : although you had never so little reason for it.

What then be like (say you) Ignorance and Poverty must be grounds and occasions of Contempt in the Clergy. I marry, that's a likely business indeed ! that was well devised by a Skip-jack phansie !

phansie! a most excellent Jachin and  
 Boaz! a pair of special good pillars or  
 poles for an airy castle! but if I do  
 not rattle down poles and pillars, if  
 I do not wholly subvert and unhinge  
 this confident swaggerer, and venter  
 of Paradoxes, if I do not unjachin,  
 and unboaz him, before I have done,  
 I'll e'en renounce Euclid and all pre-  
 tences to him. Come, Mr. Confident,  
 you go and impudently say, that Ignor-  
 ance and Poverty are causes of con-  
 tempt. I pray, by your leave, Sir, how  
 then comes it about that Poverty was  
 alwaies counted a sacred thing, and  
 Ignorance the Mother of devotion  
 and admiration? Surely you will not  
 venture to say that Godliness and de-  
 votion are contemptible things: there's  
 one nut for you to crack. I  
 think there's one brush for your poles:  
 and it is very strange if your castle  
 does not tumble by and by. Now, Sir,  
 for a little of your skill in Astronomy,  
 to tight and straighten your poles.  
 Your bold Hypothesis begins to groan  
 already, and sink it must, unless you  
 can

can reconcile admiration and contempt. I'll teach you to talk at random about things you do not at all understand. I'll teach you the meaning of *Sumite materiam vestram qui scribitis aequam Viribus*—I know you don't love it, but I'll make you eat Latin and Greek too, before I have done with you. Do you see Mr. Clergy-mender, how I have trip'd up both your poles at one stroak: but lest you should say that this was a surprize, or think, that I am stinted for demonstrations; I'll give you your Jachin and Boaz again: but then look to your self; for now I'll take them both away one by one, so fairly, so evidently, and scientifically, that pull and hold what you can, you shall plainly perceive your self a very sot, and fool: I say look closely to it; for I intend to make an home thrust. My demonstration shall go in just at your navel, and so let out the very guts of all your discourse. Ignorance, say you, at random, is a cause of contempt; boldly said for a skip-jack indeed! but I pray Mr. Apothecary answer me this then.

then. Is not Magistracy as well as  
Ministry an Ordinance of God? How comes it then about that a Thatcher, suppose he be but Mayor of a Town, although he can neither write nor read, shall be as much wondered at, and admired, be called as often Worshipful, be stood bare to as much, have the Mace carried as dreadfully before him, as if he had learning enough to be Lord Chief Justice: and how comes it to pass that hereditary Kings have been honoured and obeyed, that have had so little parts as to be forced to dispatch all things by their Council; and if these, though never so ignorant, are to be honoured; are not we bound to seek out, and elect such; suppose we can tell where to find them. Now you had best cry for one of your causes of Contempt; do so, cry on, I do not pity you at all and if I thought it would vex you as much (as quid tentare nocet?) I would make you hang your self. I could carry you into the bowels and secrets of former Ages, and give you an historical demonstration.

What

What think you of the Roman Curiones, Augures, Auspices, Flamines, Extispices, Pontifices, Salii, Aruspices, Cultuarii, Victimarii, Capnomantes, Diales, and Cantharides ; who have no reason to be believed to be any great Conjurers ; and yet it is granted by all, that the Devil and they together, kept the people in sufficient awe : but you must be for your Altronomy forsooth, and your Atoms : you must be for your new projects and models, and for your heytte teyt's ; and in the mean time, neglect all solid Learning, and Godwyn's Antiquities. But say when you have enough, and are sufficiently ashamed ; for I have a whole cloak-bag full of pure Mathematical stuff still. What think you of your present Popish Priests, that can scarce tell how to read the Service, and yet with a little of Joseph's Humm, and the Virgin Marys Milk, are very well respected and admired ? Do you think they would do half so much good, and be half so much respected, if they were considerable Schollars ? I pray answer

answer me to that Mr. Castle-keeper.  
 But why should I goe about to pour  
 forth such Historicall rarities into  
 an empty hogs-head ? for although  
 he should want parts to perceive the  
 violence, and breaking in of a de-  
 monstration, yet his Mistris Expe-  
 rience may teach him so much ; how  
 idle a thing it is to prate of Ignorance  
 being a cause of Contempt, or of wish-  
 ing any Clergy-man should be more  
 learned ; whereas it is plain that the  
 unlearned Weavers and Taylours in  
 the late times, could swing the people  
 more after them, than we can doe  
 now with all our Learning. *Populus*  
*aliquando vult decipi ; et si ali-*  
*quando cur non nunc ?* And there-  
 fore from all this you had much  
 reason to wonder how egregiously  
 mistaken the little *Historian* was.  
 For alas ! *Ignorance is so far from*  
*exposing a publick person to contempt,*  
*that ( give him but power and An-*  
*thority with it ) his only way and*  
*meanes to arrive to a great esteem*  
*amongst the generality of men is to re-*

nowise all learning, and get as much Ignorance as possible: for the more ignorant, the more valued. And why? it seems strange at first, but when we hear the reason it is plain: because the generality of mankind are unlearned themselves.

And thus, Sir, having demonstrated not only that Ignorance is full out as serviceable as learning ( for to have done that would not have argued any superfluity of parts,) but that of the two, it is much to be preferr'd: in the next place you shew that poverty carries it at least a length and half before convenient maintenance. And why? because no wise man esteems things by their gaudy outsides, the Horse by his trappings, the Ass by his burden. Because the learned Heathens never deifyed money, and Pythagoras recommended golden precepts, not gold. Because Lucian lashes the blind God of wealth, as if he were a blind Bear. Because the Peripatetical summum bonum, when they had

had put many to it, was but a Golden Calf. Because Cræsus and Midas were but jingling Pack-horses. But this is Heathenish proof, now for Divinity. For, Was not Christ himself in a low condition? Was not his Jury of Life and death most of them poor? and did not the foreman of the Jury st. Peter say, silver and gold have I none? Now from such premises as these would not every novice (say you) in Logick conclude that it were better for a Clergyman to have but twenty pounds a year and half a dozen books, than an hundred and a good Library? no; I am confident he would not, if he had read but two Chapters in Logick: nay, if his Tutor had only promised the poor creature a little of that same, and he should conclude so, I would have him presently sent home, and never be suffered to conclude again. Now, sir, does you think that I will spend any time in exposing such nonsense as this, which is so very plain and palpable that

all the malice in the world can-  
not misrepresent or make it worse? nor I, I'le assure you. You talk somewhere of bestowing your *Mother* upon me: alas! you do'nt of-  
fer like a Chapman. For if you should fling in your *Grandmother*, *Aunts* and all your *Sisters* into the  
bargain, I will not put my self to so  
much trouble. But yet I cannot  
forbear just to shew what a great *de-  
monstrator* you are of your *second  
proposition*, as you were of your  
first: which you set upon p. 19.  
but it pierces not deep till p. 24.  
And if any one desires to see *Euclid*  
in a nutshell, there he may find him.

The case is this ( or as you are  
pleased to read it *the ball of con-  
tention* ) Whether there may not  
be here and there a *Clergy-man* so  
*ignorant*, as that it might be wish-  
ed, that he were wiser. For my  
part I went and ghes'd at random,  
and thought there might be one or  
so: but my *Adversary* holds and  
maintains, not only that there is

not

not so much as one now in the whole Nation : but shews it to be impossible that there ever was one, or ever shall be one. And for doing all this he only layes down one very small *request*, viz. That no man can present himself to a *Living* ; from whence it follows as fast as hops, that some body else must doe it ( for no man can be himself, and some body else with all the little *thingamys* abouthim *Secundum idem, ad idem &c.* ) It remaines therefore to be examined, who this some body is. And it will be found to be either the King himself, or some *Nobleman*, or *Colledge*, or *Corporation* or *private Gentleman* ( for these are all the some-bodys that can be thought of ) but it is as plain as any thing in *Euclid*, that it is perfectly impossible that any man unfit or unable should by any of these meanes get into a *Living*. For suppose we try a little and begin at the highest. *Will any body be so bold, saucy and impudent, so forget-*

full of all allegiance and have so little dread of Majesty, as to dis honour the broad Seal, and beg its favour, in that wherein he knowes himself unworthy? It is procul the profani. Nothing certainly is comparable to it, but stealing the Crown it self. In like manner it is as unconceivable, that any man that is not sufficiently improved, should procure a presentation from any person of Honour. For these being all Cousins to the King, whatever inconvenience or disgrace falls here, reflects at last upon the Crown it self. I need not shew how impossible it is that either a Colledge or Corporation should prefer an Hocus, when they have their choice of so many. There is nothing therefore now hindres the topping of the domonstration, and for ever confounding all that hold the contrary; but that some Gentlemen possibly out of fondness, kindred, &c. should not present such as they think fittest; but those that can beg the handsomest, or love an Horse most, or play at Bowles

Bowles or Tables best : But the  
not worthy to breath in English aire  
that can think so meanly of a true  
English man. But suppose there shoule  
be one or so that shoule wholly forget  
himself, and his Nation, so much as  
to enquire into some other abilities,  
and dispositions of mind, besides  
common learning, where is that bold  
son of Simon ? O that I could but  
see my selfe upon that Varlet to know  
would you tear, and confound, that  
Rogeroe Conscience. If it reach him  
to fall in love with Horses, Gentle-  
women, and to play at Tables and  
Bowles ! What ? was there never an  
Horse in all the Countrey that would  
please you, but after such great boun-  
ty you must get away your Patrons  
Horse ? Would not pace or trot serve  
you but just your Patrons ? and was  
there never a Gentlewoman in all  
the Nation to invigle, but you must  
put the Horse into an uproar, and  
steal away my Ladys, and leave her  
to catch cold, and the sweet meane  
to grow mouldy, and the morning  
old

Broth either not half boyld, or not  
rightly seasoned? And to doe all  
this where you were so very much ob-  
lig'd, and so very civilly used? Can't you receive a kindness, and  
then goe home and meditate, and  
be meek and thankfull, but you  
must grow saucy and insolent therupon,  
and challenge your Patron to  
play at Bowles, or Tables, and cheat  
him of his pennies? So that it is ve-  
ry plain now (as any thing in all  
*Euclid*) that if one should offer five  
hundred pounds for a benefic'd Ho-  
em, there is not one to be bought;  
for they are every one demonstrat-  
ted out of the Kingdom. O *Euclid*,  
*Euclid*! who would not dye twenty  
deaths to be akin but to thy little  
toe? what a foolish and silly thing  
is *Astronomy*! what, a man in the  
Moon, Will with the wisp, Jack  
with the Lantern? 'tis all a buble,  
a cheat and imposture. But  
as for *Euclid* he is stout, sincere  
and solid at the bottom. But I  
must tell you, sir, that it was a lit-  
tle

the too triumphantly done, to ~~defy~~  
 us to pick out ten Clergy-men not fit  
 to discharge their duty, when you  
 had got such a *demonstration*, that  
 there could not be so much as one  
 in the whole *Nation*. It was ill  
 husbandry in you to spend so much  
 defiance upon me alone, when  
 your reasons were big enough  
 to have challenged the whole  
 world.

Not less admirable and full are  
 your *Answers*, than your *demonstrations* are binding. I enquire, sup-  
 pose, how those two hundred  
 that usually *commence* shall be  
 maintain'd or live. Live? I answer  
 (say you) first in generall that they  
 doe live somewhere. For as long as  
 we doe not hear that they dye in  
 a ditch, or are knocked on the  
 head, or starved; so long we have  
 sufficient reason to conclude that  
 they are all alive, and *enough* is  
 as *good as a feast*; and the best  
 of all can desire no more than to  
 live. But after this generall proof of  
 their

their Metaphysical existence, then you set upon a more particular resolution of the case. Two hundred it seems I hold yearly committance. Now, say you, let us bring things a little to standard; and but observe closely how our small Conjecturer talks at random. First of all, say you, many Gentlemen commence, then Lawyers Common and Civil, then Physicians, and then a fifth part are prefer'd in the University: and if all these were deducted out of his two hundred, the remnant will not be very great. Six or seven suppose or thereabouts. But however, Sir, if you will please we'll a little examine this same remnant; a fifth part, say you, I must deduct because I have said so; Well: let that goe: I won't repent; that's forty. Next, the Common Lawyers are to be deducted. Let me see. I can not afford above four at the most; for most of them go to the Inns of Court; before they take any degree. And I care not much if I all  
low

now four more for Civill Law, and  
as many for Physick, and then I'll  
give you six to commence that in-  
tend no calling at all (which is  
more by half than I need to doe)  
and then out of pure love , I'll  
ring in two more, all which put to-  
gether make just sixty. Now if  
these same sixty be carefully taken  
out of two hundred according to the  
best rules which either Antient or  
Modern *Arithmeticians* have laid  
down for this great affair, I am  
truelly afraid that there will re-  
main an hundred and forty. A  
jolly company I profess for a  
remmainer. But however let them  
goe: they'll make shift well enough,  
so long as you know a way how to  
make them all exist.

The next thing that I must get  
you to promise me is, that you  
would not gheſſ where men dwel. For it is nothing to your pur-  
pose: and besides many a phantie  
and jest is lost if you should chance  
to be mistaken. I shall beg leave,

Sir,

*Sir*, to press this upon you only in two or three instances: If you remember, *sir*, at the very first Page of all your *Book*, you fall into a most dismal strong fit, that *T.B.* and *R. L.* are all ones and that they are intended only for blinds, to cheat and gull the world. Now I must in the first place tell you that *W. S.* was the first that found out this; and therefore you must not look upon your self as the *Author* of that *suspicion*: only he did not make so good a *quibble* as you did. But to go on, *sir*, I pray why are you so very mistrustfull? what? have you bespoak or bought up all the *R. Ls* in the *Nation*, that you will not let a man have one? or is the *family* so very small, that amongst them all, there should not be one poor dear *R.L.* that should fall to my share? fear not, *sir*; for upon my word if you were acquainted with them, so well as I am, you would acknowledge the *R. Ls* to be a very large, & spreading *family*:

There's

There's a plentifull stock of them in Middlesex, and several in other parts of the Nation. And if amongst all these there be but *one*, whom it is worth the while to admire, to observe or send Letter to; then as to your Greek quibble, of *τις μιγας*, you are as utterly undone, as ever was Oyster. Suppose you had writ by way of a Letter, and directed yours to Z. X. doe you think that I would have suspected your integrity, or interest in that small *family*, and abuse you with the outside of *Antoninus*. How doe I know what interest you may have or make. I am confident there is no true gentile *English* spirit, but would have scorn'd to have done as you did. And then after you had abused one in *Greek*, calling me *τις μιγας*, and *της ταυτης*, your malice must hold out to *Latin* too, *Qui nescit simulare nescit vivere*. Whereas all the world will say, that know any thing concerning the *Z. Et;* that they are as far from flattery

Savory and false heartednes, as  
all your Greek and Latin that  
you crowd together is from any  
wits endevour and god sakes foris

It was, Sir, a little more modestly done, what you say in the following page, viz. that I write so as if I had been *Secretary to some Committee of plunder'd Ministers in the blessed times.* For you doe not absolutely say that you stood just behind me, when I leaped a yard and halfe to snap at the *Covenant.* Neither are you certainly sure that I am an *Anabaptist, Independant or the like:* but only that any one may ghesse that I am of some *Reformado congregation,* by my stile and canting expressions, and way of talking: which (say you) is the proper and characteristicall note of a *separatist.* Thou art a most excellent characteristicall ghesser indeed. I'd have the *Catholick Church* employ you to ghesse what the *Turk* does really intend in his heart, and how much hurt he can possibly

possibly doe to the Christian Religion. You can easily doe it, Sir, by your *signes* and *badges*, by your *Characteristicks* and *indications*. O it is a most admirable thing to have quick *senses*, and to be able to compare things, and lay all ends together right! and to find out a *Separatist* only by his *whid* and *saddles cleathes*, and to be so tender-nosed as to smell a *Fanatick* as far as another man shall do *broil'd Herrings*, or a *burnt froise*. But doe you hear, Sir; have you quite forgot since you were at my house, when *Tyrannus his Sequestrators* and *Troopers* carried away my whole Stable of Horses; not leaving me so much as old *Sorrell* to ride on? and doe you remember nothing of your coming to see me when I was kept close Prisoner at *Basing-house* for carrying a Letter privately to his *Majesty*? these are most *Characteristicall* notes of a *Separatist*. I beseech you, dear Sir, do'nt gheis any more, you had better work *all out* of your own phanlic,

phantise, when you intend to abuse one: and say that which shall certainly and presently take: and not what may possibly be a *jest*, if you be not mistaken, or if I please. You know, *Sir*, you have ordered me to be a *Doctor*: which if I will accept of, then to be called *Mountebank* and *Apothecary* are great discouragements. But suppose I am already engaged in the *Tim-mines*: or am in no hast of Commencing, then when I shall be pleased to goe out *Doctor*, you may possibly creep out for a *small wit*.

Thus, *Sir*, you tell me (pag. 84.) that you have a fine story for me, and that you will give me the honour to bear a considerable part in it. Now, I tell you, that I doe not intend to receive my Honour from you, nor any disgrace, nor to be concerned in any story that you can tell, unless you can find out where my *Bastards* are at *Nurse*. Can't you live where you list, and let me do so too. I shall not enquire

quire after you, I'le assure you; I may know you, if you should lay me down half a Crown towards it. I tell you therefore once again, I do'nt live any where nor never intend (as far as you shall know) to live any where, but only to *exist*, after that manner you provide for the younger Clergy. But, say you, I must needs know him, and have him live somewhere, or else the best story and the greatest piecee of wit in my whole Book, will be utterly spoiled. Well, because I am willing to encourage all witty attempts though they be never so slender, therefore for once I'le hear some of your fine story (upon condition you'l engage never to ghes again.)

Belike then in the first place you give me to understand, that *in your travails you met with a certain Covent where there was an ancient Pigeon-house, but the inhabitants were all fled.* The best way certainly will be to roast a *Cat*, and

F f besprinkle

besprinkle her with cumming seed.  
 They say this will fetch back the  
 creatures again presently, if they  
 were not very much offended. And  
 thereupon, Sir, I mentioned the  
 busines to the Cat: ( for you  
 know Boccaline can make a Cat to  
 speak.) Passe, said I, we have lost  
 all our Pigeons and thou knowest as  
 well as any man in France that a Con-  
 vent without Pigeons is like a Cow  
 without cymbals; and therefore if  
 thou wilt resign up thy self to the  
 Spit, and be roasted for the bringing  
 home of the Pigeons; thy picture shall  
 be hung in the Library, thou shalt  
 be shown with the Phoenix feathers  
 and Remora's skinnes, and be constantly  
 commemorated with the Benefactors.  
 Upon which the Cat, first kissing  
 her foot, purr'd, and said. Sir, I  
 must alwayes acknowledge the great  
 favours that I have received from  
 this place: for where as for many  
 years I liv'd only upon course Mice  
 and Ratts; now I have my belly full  
 of Triangles, and Pyramids, Globes  
 and

and Circles: But as to what you propound concerning my being roasted, I must confess I am not altogether free; because I remember my Grandsire once told me that it was much worse than a sieve and scissars; and therefore charged me, as I loved my life, to avoid it as the most vile of all Conjurations. But this, Sir, I'le do if you please; I'le wait upon them, and let them know that if they'l come home again they shall be very civilly respetted, have every morning a peck of Pease, and once a week fresh Salt-Peter: But whether they'l come or not upon this invitation, I cannot yet tell.

The next piece of honour you do me is to let me know that there be people belonging to this foresaid Covent, that have beards above a cubit long. Indeed, Sir, you would have added very much to this kindness of yours, if you had been pleased to have discovered what cubit you meant; for amongst the Learned I find there be five several sorts of Cubits: The first kind of Cubit

F f 2 (called

(called the common) containeth one foot and a half, measured from the sharp of the elbow to the point of the middle finger. The second, (*the palm cubit*) taketh one handful more than the common. The third, is called *Regius Cubitus*, or the *Persian Cubit*, which exceedeth the common *Cubit* three inches. The fourth, is the *sacred Cubit*, which containeth the Common or *Vulgar Cubit* double, wanting but a quarter or fourth part. Lastly, there is a fifth *Cubit*, called *Geometrical*, which containeth six common *Cubits*. Now when you say *Above a Cubit*; if you chance to mean this same last sort of *Cubits*, and withall let but *Above* signify a good way bit, the Story thereby will become much the stranger, and your telling of it the greater favour. But then, as to what you tell me, that *you being invited to Dinner, observed that every man sate down where he pleased, and fell to, where he liked best.* Give me leave, *sir*, to tell you, that I am afraid that a great part of this

is of your own invention: for how is it likely that every man should set down according to his own mind, because another might have a mind to set in the same place: and therefore some of them must be disappointed; unless you will grant penetration of bodies, which, you know, neither your Philosopher nor mine will by any means allow: and as to what you say of every man falling to, where he liked best, it is such a ~~no no no~~ ~~ugly notion~~, that I do not intend to believe one tittle of it, till at least 7 years after the sea be burnt. What? for every one of them to fall to where he liked best! *Credat Iudeus Apella* 1. 'tis Epicurisme, Sadducisme, Sorcery, Extortion, and I know not how much more besides: and indeed it cannot possibly be less; especially, if we do but consider, what strange kind of Idolatrous diet these CoventRascals, feed upon. They have already eat up almost all the fifteen Books of Euclid: they make no more of a Pentagon or Pyramid, than a Porter would.

do of a farthing Custard. And if there be not some stop put to them, they'l be for fresh pasture shortly ; and gobble down Archimedes too. Nay, I w<sup>nt</sup>nt trust them, to stick at the Polyglott Lexicon it self : There's that snarling curr, and son of a Bitch Boccaline, can shew them the way ; his teeth are ready set for such a design, and to fall on, if they'l but follow him : he has made havock of all Religion already, and abused and dis-couraged all witty and saving preaching. I suppose next he'l be for the Word of God it self, and set his E-leutherians to eat up the Bible, as well as they have done, Euclid ; if some care be not taken with him. And then we shall neither have left a Demonstration from the Broad Seal, nor Divine Authority to withstand and confound the wicked. Oh that I had but this gurning Rogue Boccaline in an iron chest ! I'd take down the drumminess of his gut, without goose grease. I'd learn him to rail against fasts, and to stuff his ungodly paunch, with circles and

and cylinders ; and to unhinge the Government. O that the High Commission Court would but awake once again, and appoint a time and place for his suffering at the Market cross ! How many miles would I ride to see such villainy chastised ? and how many Hen's nests would I examine , to pelt his impudent forehead that stands before, and to eggifie his she Asses mane that hangs behind ? But, my dear, my duck , my sweet , my honey : I prithee , why so very fierce and furious ? You tell me that you know a place where there's a company of Phantasticks , Sots , Hypocrites , and Atheists ; who despise all the world , eat and drink till they can't see , abuse all Religion , believe no life but the present , and that had a good Library of Books , but order'd all them to be burnt . Now , if you'd have my opinion in the case , to make up the harmony of things , I would have every one of them to be hang'd ; and , I think , that's as fair as any man in the world can say .

It is very strange to observe the great difference that is in *Climats*. It is storied of a certain sort of people living towards the *South*, whose ears are so very large, that the one reaches down to *mid-leg*; and attends to all that's done *below*: the other stands right up into the *sky*, like a large *Cabbage* leaf, and listens to all that comes from *above*; upon the same accompt their *eyes* are accordingly placed: for they have one just at the *bottom* of the *foot*, the other is fixed upon the very *crown* of the *head*: These people are very much given to soft *corns* upon the left *foot*, they never fail of one about the bigness of an ordinary *Pillion*, which they lay under their *head* instead of a *bolster*. They have a great kindness for *Tripes* and *Cow-heels*: but that which they chiefly worship is a *Calf's* *gin*, stuffed full of six penny *nayls*. If any thing offends their *stomach*, they take two or three pounds of *lead* or *iron*, and wrapping it up in a *hedge-hogs* *skins*, swallow

low it whole : the pores of their body are very near as large as those of a *Nutmeg grater*, and so they had need ; for they never *pis* but once a month , and never go to stool but once a *quarter* ; and that exactly upon the *quarter-day*, except it be *Leap-year* ; these people, for the most part, are kind , and obliging ; only they have got a scurvy custom of *pickling* most of their *children* at three years of Age : and after a great frost, they eat them, with *gun-powder* and *mustard* ; about three months ago, one of them was *burnt* for maintaining that an *Eele* was a living creature. The greatest part of them hold with the *Balo surgians*, that the *sun* is only an *Oxe's* liver : that the *heavens* turn round upon a *farthing candle* : and that the *earth*, some time or other, will take a frolick, and run into the *sea* ; and so make a *huge hasty pudding*.

Now, *Sir*, I must desire of you that you would do your self so much right, as to bear a part in this *Story*.

I hope you'l interpret all candidly: there's no foul play at all; 'tis only *trick for trick*: You may easily perceive where your share lies; as also in another, which I have out of a very learned *Anthour*, such as you chiefly trade in. You know, Sir, you tell me, pag. 49. how horribly *Thesmopolis's* beard was abused by a *Roman Lady's* bitch. I know there is some deadly Moral, or other, intended for me; and therefore I must desire you to take this one *trick* more.

*Callisthenes King of Sicyon, having a Daughter marriageable, commanded that it should be proclaimed at the Games of Olympus, that he that would be counted Callisthenes's Son in Law, should within sixty days repair to Sicyon. When many Woers had met together, Hippoclides the Athenian, Son of Tisander, seemed the fittest: but when he had trod the Laconick and Antick measure, and had personated them with his legs and arms, Callisthenes stomaching it, said,*

O thou Son of Tisander ! thou hast  
danced away my Daughter. I cannot  
conveniently stand to explain it, be-  
cause I have one thing more to re-  
quest of you, viz. That you do not  
absolutely pronounce such things to  
be flams, forgeries and whiskers,  
which, for ought you know, may be  
all solid, and *massie* truths.

I have heard some people say, that  
you did not write the *Preface* : but  
do you think I would venture to say  
so, unless I certainly knew it ? No, I  
would not do it for my right hand ;  
for though it is said towards the lat-  
ter end of it, that you have some  
charity for *T. B.* which makes me  
doubt whether it be yours, ( you  
having not so much for him in your  
whole *Book*, as will lie upon a  
knifes point : ) yet all the beginning  
of it smells so very rank of your  
own kind of *reasoning*, that it can  
scarce possibly be any bodies else  
but your own ; unless you would  
give one five or ten pieces to imitate  
and labour out so much Nonsense.

I say therefore once again, suppose you have a mind to believe that such and such things are no where to be found, either in *printed Sermons*, nor were ever preached out of the *Pulpit*: I advise you by all means that you do not presently run on, and say, this is a very flam; that's a most deadly whisker; here's right down coining, and forgery; there's hammering and filing in abundance: but rather put on your night-cap, and be very much afraid: bind up your head very close, and fall to doubting, suspecting, mistrusting as hard as ever you can. But, I beseech you, go not one inch further, till you have considered and said thus to your self. *Have I read all the Sermons that were ever Printed since—? and do I exactly remember every Sentence that is in them? was there never two men in England preached upon the same Text? and can I, like St. John Baptist's head, be at all the Parishes in the Nation, at the same time; and hear all the Sermons that*

that were ever preached ? If T. B. happens to be at St. Antholins upon a Sunday, must the bells be stopt, and he not suffered to go to Church till I be sent for from Edingborough ? and was there never yet one in the world, that thought it lawful to alter his Copy ? These and such like things , I would have you consider of, before you be absolute , and peremptory ; for upon my word, if you do otherwise , you 'l find a very great inconvenience of it : for instance; you are of opinion that no one ever preached upon ~~verses~~ , after that manner, that I have described ; and why ? because you heard once a man upon that Text , that did not do so ; but only just reflected upon the word ~~verses~~ , signifying *Lords* . Well ; take that man to your self ; much good may he do you : but now *Logick* ! now *Wheel-barrow* ! may not I , for all that , have another man that did insist upon it , three quarters of a good *statutable English* hour together ? You may call it *gliding*, *glancing*

ing or reflecting ; I call it preaching. I tell you I have such an one , and will have him in spight of your teeth ; and you shall not have one bit of him. Neither could I possibly ever intend to meddle with yours : for I verily think I know whom you mean ; and I never heard that in his whole life he did so much as name the word *Monarch* upon any such occasion , till a long time after my Letter was Printed : and now how can I help it ; if he be offended, or think himself flandered. So you tell me that *you know a very worthy Person, who preaching upon that of St. Matth. Seek ye first the Kingdom of God, did only observe in transitu, that Monarchy was the best Government.* It may be so ; it was well for him : but, for all that, I have, I'le assure you, one that was in no such great hast at all. I perceive, Sir, you are most wofully afraid that I should want vent for my *Stories* : but, I must tell you plainly and truly, that they scramble for them so fast that I have not half

half enough: there be no less than three several men that do offer to take off that concerning Faith, Hope and Charity of my hands: but I desire them to forbear; for it is already promised. Another sends me word from about *Epping in Essex* (it is no *flam* I profess) that he'll undertake for all that busines about the *Text* being like a *sun-Dial*, if I'd alter but two or three things; to which I answered, No; for I had not mine near that place by above fourscore miles: but if he would take it altogether, as I found it, he should be very welcome: and I have one that will engage, think you as you will, not only for *flanking, re-ring, intrenching, &c.* but for forty more *Military terms* than I mentioned; and you must know that I did not tell you half that *Astronomy* which I heard in a *Country Village*; and, for a need, I could tell you the rest, and never use either forge, file, or hammer. And now, me thinks, *ex parte Heroniam*, would do much better

better for me than for you, if you had not got it away first. Parson *slip-stockin*, say you, *quitted the stage long since* : so he might perhaps ; but, if he did, I'le swear he came again : for the man died but a little before *Easter* last ; and the *triangular heart of man*, say you, is as old as *Pauls* : Let it be as old as it will ; but, for all that, I'le lay a *pot* and a *cake* that I'le shew it in a *sermon* printed within these seven years, and bring you at least three or four men that have preached it within the same compass of time. I profess, sir, you had a great deal better not be altogether so forward to charge people with *flams* and *whiskers*, when as the great *rappers* are wholly upon your own side. I do acknowledge that I added — *silvestrem tenui* to quicken a little *bic labor hoc opus*, and *per varior casus* — Which methought went off but heavily alone ; and I do suppose that the points of the *Compass* are not in the *Original* ; and no body but a *child* could

could have thought they had: and I care not much if I let you know besides, that amongst that which I quoted, I did mistake one word; and if you had but hit on't, then *Boccaline* had been a *Rogue* to purpose: I shall not help you in the case, make it your busines: all that I shall say is this, that it was since the Conquest.

And thus, Sir, I have given you my reasons why I do not at present answer your *Book*: and I desire that the same may serve, why I never intend to answer it, nor any such: the *Preface* I must confess, were I not in great hast, might deserve some little peculiar respect, for the sake of two as pretty, pretty objections as ever were devised. I shall only reverentially mention them, and keep the same awful distance from them, as from the rest of your *Book*, not daring to meddle with such *impregnable pieces*: The first horrible absurdity that I have committed is this, viz. That I should pretend (as I do in my *Preface*)

G g *Preface*

face) to have a special reverence for the *Clergy of England*, and yet go about to give reasons in the *Book*, why some of the *Clergy* are condemned: and besides (which is far worse) should put in the word *Contempt* into the very Title Page, which is, I know not how many Leagues off from *Reverence*. Now, say you, let all the men in the World make these things hang together. Yes: let them; for I don't intend to try.

The next absurdity that you catch me in is this, *viz.* that I ought not to have enquired into what I did; because it was done either for the *information of my self*, or of others: (for belike there's no back-door to make any escape at.) If of *himself*; what need was there of its being printed? Could not he have locked up *himself* close in his *Study*, and there have enlightened and clarified his own understanding? Or could not he have gone into a *Grove*, and there (for his own *information*) have said it over softly to *himself*, and come home again with

with his lips close shut? It remains therefore, as plain as can be, that he must needs print his Letter, that others might read it: and if so, then would I fain understand, whether they knew of it before, or not: if they did; then this is full out as idle and absurd as to inform himself; and if they did not, then your only design must be to unhinge the Government: for 'tis just like a firework in the powder-room; it blows up all into confusion and brings in Sedition and Schisme, as thick as Hogs go to Rumford.

Sir, you must needs excuse me, that I cannot stay to reply to this, because there's a new Brother of yours with a deadly hard name, that I must say two or three words to; and therefore in great haste farwel.

T. B.

R. L. is well, and presents  
his service to you.

Gg 2



A  
LETTER  
To T. D.  
The AUTHOR of  
Hieragonisticon,  
OR  
Corah's Doom.

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From T. B.

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Μητε σὺ θεάνι φλογερὰν τρομίσον  
φαρέτρην.

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L O N D O N ,

Printed by E. Tyler and R. Holt, for  
Nath. Brooke, at the Sign of the Angel  
in Cornhill, near the Royal Exchange, 1672.

A  
LETTER  
TO T.D.  
THE AUTHOR  
OF  
DISCUSSIONS  
OR  
GOALS  
DOWN.

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THE TIDE  
OF  
LONDON  
TO  
T.D.  
THE AUTHOR  
OF  
DISCUSSIONS  
OR  
GOALS  
DOWN.



## A LETTER, &c.

Devonshire. Jan. 20. 1671.

Sir,

Understanding that you are very much concern'd for my welfare (as appears at large by several places in your *Letter*,) and having not the convenience to let you know so by the *Gazette*, according as you desired; these are only to acquaint you, that (thankes be to God) I am in very good bodily health at the present writing hereof, wishing that you had been as well in your *witts*, when you writ your *Book*. My *Wife* remembers her loye to you,

Gg 4 and

and thanks you for sending me to the *Devil*. *Bette* had sent you a cake, but the poor child! was *correpta* with an ague about the last *equinox*, wherewith she is so *valde dilacerated*, that she has *parum* left but skin and bones. We durst not venture upon the *Jesuits powder*, lest the *Ague* should have gon out, and the *Devil* and the *Pope* should have enter'd in. Last *Market day* wheat was three shillings a *Busshell* at *Exeter*. But —— tush; not a word of the *Captain*. Because the *Dun Cow* went a *maskarado* last night, and is not as yet returned. Upon the fourth of this month our neighbour *Geofrey's* barn was eclipsed, *ab ovo ad mala*. And the night before *Widdow Wamford* was *vulpeculated* of her *brood Goose*. —— *latet angnis in herba*. The *Turkie Cock* growes very melancholy. —— *Sed fortiter occupa portum*. Mr *Davis* does not at all question, but he shall get a *Decree in Chauncery*.

You may possibly hereupon think,

*Sir,*

sir, that I have read your *Book*: but if you doe, you are much mi-  
staken. For so long as I can get  
*Tolambus's History of mustard*, *Fre-  
derigo's devastation of Pepper*, and  
the *Dragon* with cutts; *Mandringo's  
Pismires* rebuffeted, and retro-con-  
founded, *Is qui nil dubitat*, or a  
fie-flap against the maggot of *Haere-  
sie, efflorescentia flosculorum*, or a  
choice collection of the elegancies  
of F, *Wither's Poems*, or the like, I  
do not intend to meddle with it,  
Alas! sir, I am so unlikely to read  
your *Book*, that I can't get down  
the *Title*, no more than a *duck*  
can swallow a *yok'd Heifer*. How  
is it? *Hieragonisticon*, Or——but  
hold——let me see——tush——  
have a care——*latet anguis*——not  
a word——*vulpes*——tread soft-  
ly——there's a Bear——once more——  
no——*Jesuits Powder*——*Hierago-  
nisticon*, sir, without the *Or*, is  
more than I can digest these  
twelve months. And whereas you  
subscribe your self *T. D.* You ought  
to

to have gon on E.F.G.H.I.K. &c. but I pray, Sir, was not *Hieroglyphicon* enough for your *Heliogabalusship*? was not that sufficiently confounding, debellative, and depopulative? but you must put in—or *Corah's Doom*. If you had had such a mind to an Or—it should have been thus. *Beroza Almacantherah*; or a mouse-trap to catch *Moles*, *Demonico*—*Diabolico*—*Satani-co*—*Trefleamiano* : or a certain amulet against the Devil and fleas. *Phlogerosticon*—*polm terastaton*—*Boroaston* : or *Oliver's Porter* got out of *Bedlam* with his breeches full of *Bibles*, raging against the whore of *Babylon*.

I tell you once again that I have not as yet read your *Book*, neither doe I ever intend to read it. I hear some people say, that have stag'd it over, that you hold a *God*, the *Trinity*, *Providence*, the *Divine Authority* of the *Scriptures*, the *Protestant Religion* to be the best, &c. and hold many of these things so violently,

violently, that you prove them twenty or thirty pages together. I have therefore nothing to say to you, but only to let you know that I firmly believe all those things; and I believe besides ( which is no more than the *rest of the world* do ) that you are quite out of your *witts*, and are run away from your *keepers*. And therefore instead of reading your book, in the first place I advise you to shave very close all the haire off your Crown. You need not fear turning *Friar*, you may lay on an *antipapal plaister*, that shall certainly secure you. Then take away fifty or threescore ounces of *blood*, at several times, according as it shall be found that you come to your self. If you make use of *Leeches* be sure that they be well cleans'd. If you purge, use very gentle things, such as *Manna* and *Syrup of roses*, which they give to *children* and *mad men*. Till your distemper abates, avoid all strong meats, *Tobacco*, hot spices, and especially *Coffee*, for the

the powder has been sometimes observed to settle into a Saracens head at the bottom of the dish. And above all things have a great care of studying, or of writing of Books, till your head be better; and of sleeping upon your back. For the vapours will be apt to rise, and you'll dream of nothing but *invasions, inquisitions, gun-powder plotts, spiritual maskarados, Popery and Atheisme*. When you have observed, sir, these directions for a while, and that your Brain be a little cool'd, I desire that you would look over your own Book again: and then I do not question, but that you'll freely forgive not only me, but all the rest of the world that can't read it.

T. B.

A  
LETTER  
TO  
I. O.  
From T. B



L O N D O N ,

Printed by *E. Tyler and R. Holt*, for  
*Nathaniel Brooke*, at the Sign of  
the *Angel in Cornhil*, near the  
*Royal Exchange*. 1672.

A  
LITERATUR

OT

I.O.

From T.B



London

Published by E. Dyer and A. New, for  
The Royal Society, as the Sign of  
the Royal Society in Cornhill near the  
Royal Exchange. 1752.

will keep busy, & do much good.

FL. FL. : FL. FL. FL.  
FL. FL. : FL. FL. FL.

## A LETTER, &c.

SIR,

Just as the foregoing *papers* were ready for the press, I happen'd upon seven *Sermons* of *W. B.*'s, printed since his death. Before which, I found standing an *Epistle* to the *Reader* from your self; beginning with a very large and solemn commendation of the departed *Divine's* labours, both in *print* and *preaching*: that, think I, it is not for me to help: for some people take a delight to *commend* things only out of *spight*. But, reading a little further, I perceiv'd that, I must be pull'd in to thrust forward *W. B.*'s *praises*; or at least to defend his *writings* against those, that thought them

them very blameable, and good for little. For, say you, *this Reverend Author's labours have already praised him in the gate, and his name and memory will continue like a precious oyntment, notwithstanding the vain endeavours of some to make both himself and his writings ridiculous*: for there's a late Author ( meaning I suppose T. B. ) who shewes that there's as much folly in the preaching of the Conformists as of W. B. and such as are of his way. Now, in the first place, I must desire you to unbelieve all that you have said: for, this is to let you know, that I was never able to shew any such thing at all, and that if I should go about it, my parts would not hold out to do it.

Some of you I believe, were not a little pleased with my *first Letter*: Taking me for a very hopeful and towardly *Fanatick* ( which I could never give my mind to as yet, and I suppose never shall ) and thought that my designe was to ballance the

impru-

imprudences of some of our *Clergy*, against the *folly* and *frenzy* of your party. I tell you truly, I did endeavour to relate very freely what I found *sober* and *judicious* men to blame amongst some of our *Preachers* : but when you appoint me to make out, that such of our *Clergy* who are too painful in dividing of a *Text*, or too careless in choosing their *prefaces* &c. are to be compared with your *people*, who are not only full out as blameable in that *very kind*, but whose whole discourses under pretence of *inspiration* and great acquaintance with the *Scriptures* &c. shall be nothing else but *madness* and *distraction*, *noise*, *cheat*, and *words* ; I must then tell you, that you give me a task so *very unreasonable*, as I am noways able to perform it : and truly, I am the more unwilling to undertake it, because I am much discouraged by the late *writings* of two *very learned and Worthy Ans*.

H h

thors

thems<sup>e</sup> viz. to the Friendly Debate, and Ecclesiastical Policy; Whom you think fit, I perceive, in your Epistle, to let pass for a couple of pretty, phansfull and witty men; but I am afraid, sir, you have to your shame, so far felt the very great weight of their judgements, as well as the briskness of their phansies, that you'll scarce ever be throughly reconciled again, either to ~~the~~ <sup>the</sup> ~~one~~ <sup>the</sup> other of understanding.

And truly, no body need much to wonder why you should fear that Religion it self would be contemned and slighted by the practises of such witty men. For, when you had brought your self into notorious disgrace by going about to reply to Books, which neither your self nor all your party was able to say word to: then you thought of another answer: which was, that you would even turn *Martyr*, and be persecuted and suffer with Religion it self; which you new found very much

much to languish, beeing made ridiculous and contemptible by those very same men, that had *justly* made *yourself* *et al.* of

Neither again is it at all strange, that you shoule esteem those same *witty mens* *endeavours* to be *in vain*, because one may ghesse at the full reach and extent of your judgement, by the commendations you give of those *sermons*. Which *thoagh* you *hope* (as you say) are *free* from *all* *exception*, yet he that lookest but *very little* into them, will soon see that they are as full of *stoveny* *metaphors*, of *canting* *phrases* and *non-sensiball* *applications* of *Scripture*, as ever any *Book* was, that *W. B.* or any *body* else *Printed*. And because you think that *W. B.*'s *writings* are *very* *found* in *themselves*, and only made *ridiculous* *by witty men*: therefore I shall only *transcribe* *some* *few* *places* *by* *which* *it* *may* *appear*, *whether* *there's* *any* *need* *of* *wit*, *to* *help* *them* *to* *be* *ridiculous*.

In the first place I offer to any man's Judgment (let him live as far off as he will, from the censorious *Church of England*, so he does but understand *sense*) whether it was at all prudent, modest, or reverential for *W. B.* to say, that *none but God alone can rate off Satan*: though he explains himself, and shews whence he had the *Metaphor*: as he does, thus: *viz.* If a great Dog or *Mastiff* be worrying a *Child* or a *Sheep*, a *Stranger* comes and strikes him, and calls him off, but the Dog takes no notice of him, but when the *Master* comes, he rates him off presently; *none but the Master can do it*. So here it is, *none but God that can rate off Satan from worrying the poor drooping soul*, when it is under temptation, *none but God the Master*.

I desire also to know by what *Laws of Rhetorick* he tells us, that *there's a time when God will hew down sinners, and lay them upon the ground*

a drying for hell : and that people that are upon God's Work must not pocket up : And many such things which would be very harsh and nau- seous to any person of understand- ing, and make him very loth to relie upon such a judgement as yours.

Neither do I think, that any Bod- dy will suddainly trust you again, for a recommender of Sermons, when he finds such idle and extravagant cantings ; as God's crossing of hands in our salvation, of reading of Gra- cies, and gathering up of Evidences. Because 'tis said in Scripture that the last shall be first, and the first last : Therefore saies W. B. there's crossing of hands in our salvation ; and God doth cross hands in the mat- ter of our comforts. When Jacob blessed Joseph's twg children he crost his hands : so God when he comes to comfort does cross hands. We find sometimes that the greatest sinners are converted and sooneft com-

Hh 3 forted :

forted : Now what is this but crossing of hands in the matter of our comforts ; and whence is the free Grace of God more abundantly manifested to the soul , but by this crossing of hands . A rich man shall hardly enter into the Kingdom of heaven ; and what is this but only to shew that God doth often cross hands in the matter of our salvation . Friends , pray but a little until the day of judgement , and then you will see what crossing of hands there will be . Now when any body reads such idle stuff as this , I pray , Sir , do you think he need send for a witty man to make it ridiculous ?

Neither need the witty man be sent for to make him laugh at that which W. B. has concerning peoples reading of their Graces , viz. When a man is under great temptations , sorrows , and afflictions , it is a hard thing to read his Graces ; some will say they cannot read their Graces , they lie at the bottom : As to explain it , take

take this plain comparison: There are many Fishes in a fish-pond, but now in rainy and foul weather the fish lie all at the bottom, and are not to be seen; but in fair weather the fish swim and are visible: So if it be foul weather upon a soul, if it be dark and gloomy weather, the soul cannot read his Graces; but now when God shines upon him, then he is enabled to read them; yea though his Graces lie at the bottom, as I may say, yet the poor soul is able to read them; and if it be so, it is no small thing, it is no small matter to read our Graces, our other Graces. And I believe the witty man may stay at home, and yet the Work will go on apace about gathering up of Evidences. You know (sayes your Reverend Divine) how it is with a Countrey man that makes hay; the hay lies abroad, and he sees a black cloud a coming, and he calls to his men to cock up, and gather up the hay: Why, look into the Nation, and see what a cloud is over

us, this calls upon the people of God to gather up their Evidences : Here is a black cloud over us ; O all ye people of God, gather up your Evidences : that is, cock up for Heaven.

I am, sir, in somewhat more than ordinary haste, or else I would a little further endeavour to make you think it more convenient to read Books better before you commend them, or at least not to challenge the *World* to find fault with them. However I cannot omit to take notice how strong *W. B.*'s parts were to his very dying day, at commanding and applying of Scripture.

I suppose, sir, you could not but take special notice of that melting observation that your friend has concerning *Brotherly Love*, viz. that there are oftentimes breakings and losings in the love of the Saints. But this is nothing in respect of that clear Paraphrase which from hence  
he

he makes upon that of St. John: *a new Commandement I give unto you, that you love one another: For says he, because many times there are breakings and losings in the love of Saints, upon this accompt it is, that the Commandement of Love is called a new Commandement, because it is broken so often, and so often renewed again.* I would by all means have you endeavour to get Mr. Poole to enter down this note of your friends, when he comes at St. John: for this will certainly add very much to the preciousness of his name and memory,

Neither ought he to be forgotten, neither I believe will he, for pouring forth such abundance of Scripture History upon one Observation, which he makes in his seventh sermon, viz. *those that intend to honour God must go forth and meet God; Abraham and Lot intended to honour the Angel, and therefore they went forth to meet him; Joseph would honour*

your his Father Jacob, and therefore he went forth to meet him. Moses would honour his Father Jethro, and therefore he went forth to meet him: Abigail would honour David, and therefore she went forth to meet him: Martha would honour Christ, and therefore went out to meet him: Cornelius and the believing Romans would honour Paul, and therefore they went forth to meet him. And so if a man be coming to your house, if you would honour him, you go forth to meet him: And so if a man intend to honour God (thereby intending to prevent his Judgements) you must take up your Cudgel and Gloves, and troop out and meet the Lord.

Now, sir, as I told you just now, I am in haste; but I must stay to tell you that as I always looked upon W. B. to be very sickly and crazy, so I think you are stark mad, for being an occasion that any such sermons as these should be sent into the World: And yet for all this, I am willing

willing to extend my charity as far as you do yours ; and to believe that *W. B.* is in *Heaven* ; but not , as you imagine , by virtue of his *preached* or *printed Sermons* ; and I also hope that you may follow him thither ; but by no means , because you have recommended this *Book*.

*T. B.*

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**F I N I S.**

mi se vindo de Lamego, e muias  
indivisivel das vidas. Vou o tempo an-  
terior a 300 mil e vinte e sete, e as  
há dezoito mil e dezoito vidas. E se  
esquecer deles I shall remember them to  
the end of my mortal life. And so, with  
these words, I end my story.

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## 2.1.1.3

